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LITERATURE.

CONJURATI ET NONJURATI.

The Life of a Conspirator. (Kegan Paul, Trench, Trübner & Co.)

The Life and Times of John Kettlewell. By the Author of "Nicholas Farrer." Edited by Rev. T. T. Carter, Hon. Canon of Christ Church, Oxford. (Longmans.)

THE conspirator in question is Sir Everard Digby. The story is told by one of his descendants, "received, as he was, into the Roman Catholic Church by a Father of the Society of Jesus." The narrator has also written "A Life of Laud by a Romish Recusant." To his present task he brings a high degree of literary skill, and possesses, against the prejudice of clan and creed, whatever safeguard may be afforded by the faculty of humour: witness that delightful piece of irony, *The Prig*.

The author is indeed somewhat embarrassed at starting. The difficulty of perverting the biography of Digby "into a mere history of the Gunpowder Plot"—considering that his connexion with the Plot is his sole claim upon our interest—is not very formidable. Neither is the obstacle next mentioned:

"Again, in dealing with that plot, to condemn all concerned in it may seem like kicking a dead dog to Protestants, and to Catholics like joining in one of the bitterest and most irritating taunts to which they have been exposed in this country throughout the last three centuries."

This condemnation appears a mere necessity; and one would think would be recognised as such, without bitterness and without reserve, by reasonable folk of either creed. But the author is not discouraged. With a robust assertiveness, easier to envy than to share, he affirms that "the last word has not been said, or is likely to be said, for some time to come"; and adds that "the following pages will not have been written in vain if they have the effect of eliciting from others that which all students of historical subjects ought most to desire—the Truth." The biography is an attempt to account for (and, by accounting for, in some degree to extenuate) one of the famous crimes of history, by showing how one who is described as a paragon of virtue was drawn into complicity therewith. The story is told in a zigzag of episodes, each duly apologised for, so that the reader (as Lamb remarks about Fuller) "is taken into a kind of partnership with the writer." The point of view is adjusted so that facts are seen in due and delicate perspective; and it is changed often, so as to delay any definite condemnation of

the agents of a plot rightly qualified by the biographer as "inhuman, detestable, diabolical." We are shown the successive lapses from right whereby the final descent was made easy to Sir Everard. We are told of the horror with which he at first received the revelation of the plot from its author, Catesby. We are given a sketch of the arguments, Scriptural and other, by which his objections were got over. These suggestions are, of course, conjectural; but they are probable, and offered with a half-humorous candour: it would be impossible to treat a horrible theme more pleasantly. The slaughter of the Canaanites, the treachery of Jael, and Deborah's song of triumph in its success are arrayed as precedents:

"Might not, and ought not the English Catholics to sing much such a song in honour of Catesby, Digby, and their fellow-conspirators, when the king and parliament should be blown up, and fall and lie down at their feet, where they should fall down dead? . . . Surely, too, if Holy Writ did not specially mention gunpowder, it constantly threatened one of its ingredients—namely, brimstone—to the wicked. Under the old dispensation, it was considered a religious duty to fall upon the enemies of the Lord and slay them; under the new, it would be as religious a duty to get under them and slay them. This was merely a detail."

This is a rather comic, Mikado-like, Catesby, not without a relish for the "horrible preparations," and anticipating, in his style of exegesis, the Newgate ordinary in *Jonathan Wild*, who preferred punch "because it was a liquor nowhere spoken against in Scripture."

The portrait prefixed to the volume shows us a tall form encased in stiff apparel, up from the spurred heels of the thick riding-boots, trunk hose, and heavy gold embroidered jerkin to the ample ruff from which looks out a long visage, with an uneasy, puzzle-headed expression, the right eye drawn downward from the level of the left. We are told more than once that Digby never reached twenty-five years, which accords with Jardine's statement that he was born in 1581, but is difficult to believe in view of the portrait. The face looks five-and-thirty at the youngest. Father Gerard speaks of him as "twenty-six or thereabouts" in 1602, so that if Jardine be right, Sir Everard must have begun early to look older than he was. Soon after Digby's marriage his young wife had been reconciled to the Church of Rome, and was, with her husband, received thereto by Father Gerard, a Jesuit priest. Gerard writes of Digby that

"he was so studious a follower of virtue . . . that he became a great comfort to those that had the guiding of his soul . . . he used his prayers daily, both mental and vocal, and daily and diligent examination of his conscience; the sacraments he devoutly frequented every week," &c.

These conversions were not effected without a certain amount of management, "of planning, disguising, hiding, and intriguing"—a state of things necessitated by deadly persecution, but not without its peculiar moral dangers, as the biographer readily allows.

But the prevalence of this malaria of intrigue is no sufficient reason for the virtuous Sir Everard's yielding to the suggestions of Catesby, who, we are told, "began as a libertine, and, after a period of spasmodic piety, ended as a liar." To account for this surrender is the biographer's problem, and it can scarcely be said to have been solved. Whether or not Catesby began with such Scriptural argument as has been found for him, he went on in a more mundane fashion. He alleged that he had obtained the consent of Garnet, provincial of the priests, to the scheme. Not as to particulars, indeed, but in general terms had the approval been given. (Catesby had really put a case, which he chose to consider analogous to the plot, of innocent persons perishing during the storm of a beleaguered city.) Then he showed Sir Everard a book by a certain M.D., "wherein the principal point of the case was judged," and *this* "had the effect of turning the scale and inducing Digby to join in the infamous plot."

Then, again, we are told that the "first and most potent" cause of his consent was "the friendship and love he bore to Catesby . . . that for his sake he was ready to hazard himself and his estate": that he endeavoured "to regard the matter from Catesby's point of view, and he found the process simple if not agreeable." The pleading goes on. The advocate allows that his client was "persuaded with great difficulty," that he "disliked the look of the whole thing, and finally consented to it after cool and deliberate reflection." Yet on the very same page we read that, after weighing the matter carefully, he decided "in a spasm of wrongheadedness."

Though it is very reasonably admitted that Digby should not have taken at second-hand the "vaunted Jesuit approval," the blame is laid on Catesby for having deceived his trusting friend as he deceived all the conspirators. Garnet himself is said to have been "the innocent dupe of Catesby." This phrase is rather too strong. Garnet's own account of the critical interview (here given from Father Pollen's book on the plot), wherein the case was put about the destruction of innocents in war, ends with this remarkable admission:

"And in truth I never imagined anything of the King's Majesty, nor of any particular, and thought it as it were an idle question, till I saw him, when we had done, make solemn protestation that he would never be known to have asked me that question as long as he lived."

Much virtue is there in that "till."

Garnet's suspicions, then, were aroused. And it is hard to imagine that a man in his position could not, had he willed, have taken steps to verify or disprove them. Over-simplicity is not a failing usually imputed to the Jesuits; and he was their provincial, their highest authority, in touch with the General and the Pope, with all the means of information which that office would give. In the face of death, he owned and asked pardon for not having revealed "his general knowledge had of Mr. Catesby out of confession." When the details had been revealed to him in confession he was

"amazed." It was a "most horrible thing." In view, perhaps, of the failure of the plot, he thought the Pope would send him to the galleys, "for he will assuredly think I am privy to it." And yet he stirred no finger to prevent it. As Mr. Green has written: "Horror-stricken as he represented himself to have been, he had kept the secret and left the Parliament to its doom."

And Digby, too, must have had his suspicions as to any express ecclesiastical sanction when Catesby demanded of his associates a promise that they would not mention the subject in confession, "lest their ghostly father should discountenance or hinder it." But, so far as appears, he inquired no further. Catesby at once broke his own arrangement by confessing the plot to Father Greenway, with leave to disclose it, under the same seal, to Garnet.

Not till the September of 1605 had Digby been drawn into the plot. In October, Guy Faux was his guest at Gothurst. One evening they had retired to talk apart. The chill damp of the autumn dusk sent Digby's thoughts away to "a certain fireless cellar in Westminster," and he whispered his fear that the twenty barrels of powder left there since March had "grown dank, and that some new must be provided, lest that should not take fire." Reflection had brought no compunctious visitings of nature, nor shaken his fell purpose.

He was to play his part not in London but in the country. He was to get together arms and men ready for action at the rendezvous of Dunchurch. There, while playing cards, he learnt from Catesby himself the news that the plot had failed, with the astounding addition that the King and Cecil were dead. No details were given, yet Digby is represented as believing the statement, and as rallying forth on the strength of it to raise the Catholic gentry. His biographer compares him to the Knight of La Mancha. But he was a queer Don Quixote, who deserted his friends in their extreme peril, rode away to give himself up, and was taken by the hue and cry he was endeavouring to dodge. His conscience—it is his own statement—was only awakened by the disapproval of his co-religionists:

"The doubts I had of my own good state, which only proceeded from the censure of others, caused more bitterness in me than all the miseries that ever I suffered."

Considering that he had lived on terms of cordial intercourse and good-fellowship with his Roman fellow-countrymen, this extreme and genuine surprise is noteworthy. In his own familiarity with the enterprise he forgot that others might feel that horror which for him had ceased to exist. There was no hesitation in the action of the honest country squires—Digby's own uncle called the conspirators a "band of traitors," Sir John Talbot threatened his son-in-law Winter with arrest unless he galloped off at once. Everywhere on their hopeless attempted march to Wales the plotters were repulsed by their co-religionists.

This schism is significant. The biographer has striven hard to prevent the bonds of family and faith from interfering with the free and fair treatment of his theme. His candour appears in his deciding, in

accordance with evidence, that the conspirators were *not* driven by desperation into their crime, and that they committed it deliberately. He dismisses with proper contempt the suggestion that Cecil was at the bottom of it: adding, "Whether Cecil, or the devil, or both, put the idea into the heads of the conspirators, little, if at all, affects their guilt." But it may well be that, without blame, he has been hindered by his antecedents from following to its full consequences the story he has so ably told. This divergence of view as to the plot, manifesting itself at once and spontaneously, is radical and lasting. Those old-fashioned Roman Catholics stood resolutely *super antiquas vias*, stood by the commandments of their God and the traditions of their Church. The new papal janissaries acted according to their new morality. Their baneful influence, when it did not mislead, puzzled and paralysed the honesty and generous instincts of those with whom it was paramount. In their maxims and practice of that day the system, subsequently attacked by Pascal and further developed by modern casuists, was latent. There was nothing in the Powder Plot more revolting to an ordinary Christian than in the St. Bartholomew Massacre, a generation before. That crime had received, on its success, the highest ecclesiastical sanction and approval. It had been commemorated at Rome by a solemn procession and a papal medal. Even of the Powder Plot there was no formal papal condemnation. But the arch-priest Blackwell stigmatised it, on its failure, as a "detestable device"—as the honest huntsmen at Dunchurch had felt it to be.

Digby's repentance was doubtless earnest when it came, but it was long in coming. Even the refusal of Sir John Talbot to enter into the "holy war" did not deter him from his purpose, and he watched his unwilling followers, pistol in hand, ready to shoot the first deserter. On his surrender, and during his imprisonment, he wrote verses "with a tincture of piety and devotion in them," and a paper of good advice to his children, in which no word is said as to the cause of his death. Only in the shadow of the gallows did he see the error of his course:

"If he had known it from the first to have been so foul a treason he would not have concealed it to have gained a world, requiring the people to witness he died penitent and sorrowful for this vile treason."

Considering Digby's docility to his spiritual pastors, what sort of training can his conscience have received from them, that only in the article of death was its insensibility removed? that he did not know a crime to be a crime? His biographer pleads for him:

"If he mistook atrocious murder for legitimate warfare it was with the hope of restoring his fellow-countrymen to the religion of their fathers. . . . His sole motive had been to benefit human souls and serve the cause of religion."

Surely in this apology there is the echo of the maxim that the means are sanctified by the end. Another is quoted in the dictum of "the greatest of all historians of the Stuart period" on behalf of the con-

spirators, that "they had boldly risked their lives for what they honestly believed to be the cause of God and of their country." The words occur in a passage of restrained pathos, closing the dismal story of the plot. Touched by its gentleness and human pity, the reader may yet demur to this particular expression, however gladly the biographer of Digby may adopt it. To vary a saying of Johnson: "A man who plans a murder may be pretty certain that he is committing sin." A Christian is barred from the belief that murder is meritorious by the very elements of his religion. If he can so far force or sophisticate his conscience as to entertain it, that is of itself an additional crime. To condemn such a crime is not to pass sentence on the criminal. That is for Another, Who alone can judge. But the verdict should be given boldly. To hesitate or to qualify it unduly is to bow to the immoral though highly popular superstition, that crime, if only it be political, is none, and that history and the human heart hold such criminals in honour.

It is a far cry from the Powder Plotters, with their humanity warped by fanaticism, and their consciences indurated by the long contemplation of intended crime, to the gentle enthusiasts for an exiled king and a fallen dynasty. The story of the Nonjurors, till their extinction on the death of Charles Edward in 1788, is pleasingly, if not convincingly, told in this little volume by the author of *Nicholas Ferrar*. Canon Carter has prefixed thereto a short introduction, in which he says:

"It is not surprising that the Higher Church party, holding as it did the Church's sacramental system in its integrity, should have adhered firmly, as a matter of unquestionable obligation, to the doctrine which by that time had grown in strength, of the divine right of kings, they assumed it as an absolute truth."

He claims that with the Nonjurors went necessarily the traditions and tone of the Higher Church line, that the loss of that section of Churchmen brought on the spiritual decline, the reaction against which was the strength of the Evangelical revival, and that their principles were resuscitated in the Oxford Movement: in short, that in the Nonjurors lay the line of the succession of true Anglican doctrine.

Many staunch English Churchmen would demur to this claim. They would consider that "divine right," regarded as the exclusive appanage of a particular family, was a mere superstition. They would hold as axiomatic the mutual obligation of king and people, would agree with the Parliament of 1610 that English kings were not absolute, would believe in the existence of fundamental laws, and in the fact that James II. had broken them. These facts and principles found no place in the Nonjurors' premises. Their deductions, however logical, would not stand the strain of practical life. On its realities they had little hold. They had stood with admirable loyalty by the King, though he belonged to an alien Church, till he sought the ruin of their own. Their principles forbade them to go further than a passive resistance, but they summoned the aid of others who could go further. They invited William, and,

by so doing, put into his hands a power that was really, though not nominally, royal. But, when names and things came together, they drew back from the result of their own action, and disowned and refused the achieved deliverance. Many of their number did not perceive that, by withholding their allegiance from the sovereigns accepted by the nation, they were passively assisting the tyrant it had rejected, and doing their best to restore him to the power he had abused. Some, of course, did see this, and acted accordingly, opening communication with St. Germaine, and giving James a list of the Nonjuring clergy.

Yet, on the other hand, things should have been made easier for their genuine, if over-scrupulous, honesty. Left to themselves they might have become reconciled to the new order, guaranteeing as it did the safety of the Church from persecution in the interests of Rome. Their consciences might then have admitted the needful enlightenment of common sense. They might have realised that not only the powers that had been, but the powers that were, had claim to their obedience; that the revolt which they likened to Jeroboam's might be, like his, from the Lord. The best spirits among them would have been saved from the weariness and fretfulness of schism, and the rank and file might have had a more edifying moral history than, according to the unexceptionable witness of Samuel Johnson, they managed to achieve.

R. C. BROWNE.

"TUDOR TRANSLATIONS."—*Plutarch's Lives of the Noble Grecians and Romans*. Englished by Sir Thomas North, anno 1579. With an Introduction by George Wyndham. (David Nutt.)

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Mr. Roberts has lately pointed out, in a pretty little monograph, that we are often forgetful of our debt to Boeotia, in the dazzle of Athenian splendour; yet the country that bred such men of action as Pelopidas and Epaminondas, such poets as Pindar, such historians as Plutarch, cannot but be worthy of honour. For while to the poet and the scholar the Theban singer must always remain a glory and a joy, no man or woman that cares for noble persons or noble deeds but must take pleasure in, if not ensample from, the book of the Cheronæan. With much of Herodotus' charm of narrative, and some of Thucydides' deep thought, Plutarch, like Snorre, has contrived to give his biographies a double interest—political and human.

The book that brings home to us the

lives and thoughts of them that laid the foundations of very much that is most praiseworthy and stable in this Europe of our days; the book that was loved and honoured by Montaigne and Shakspeare, needs no praise. And yet this book, which had the extraordinary fortune of meeting two translators of supreme ability in Amyot and North, has not, latterly, had its full measure of readers in England. The wretched translations of the seventeenth and eighteenth centuries commonly known as "Langhorne's" and "Dryden's" (the latter worked over to some extent, but not sufficiently, by Clough), in their dull politeness and poor, thin wordiness, are responsible for this neglect of the *Lives of the Noble Grecians and Romans*; and, as a consequence, it would seem, for the general but deplorable modern inability to write a biography in less than 500 pages; and for that curious indifference of English scholars to such important eras as that of Alexander and his successors.

"You may prove yourselves," says old North, "that there is no prophane studye better than Plutarke. All other learning is private, fitter for Universities than cities, fuller of contemplacion than experience, more commendable in the students themselves than profitable unto others. Whereas stories are fit for any plane reader to all persons, serve for all tymes, teache the living, revive the dead, so farre excellling all other bookes, as it is better to see learning in noblemen's lives than to reade it in Philosophers' writings. Nowe for the author. . . I beleve I might be bold to affirme that he hath written the profitablest story of all Authors. For all other will fayne to take their matter, as the fortune of the contries whereof they wrote fell out: but this man being excellent in wit, learning and experience, hath chosen the speciall actes of the best persons of the formost nations of this world."

These words are absolutely true and just; North understood the immense educational power that lay in Plutarch's work. Gordon recommended it as the best reading for young officers; and by it, in the past, as we know, not a few have been spurred to high endeavour and patient endurance.

The present edition, pleasant to read, light to hold, handsome to look on, is still, though wonderfully cheap, a library edition. Some day Mr. Henley and Mr. Nutt may see their way to printing another, cheaper and more compact, that may supersede the futilities of Langhorne & Co., and find its way among some of those who are, after the manner of Mr. Cobden, apt to think the Greeks and Romans "a set of people whose doings can have precious little to teach us." The wise schoolmaster will not, however, wait for this hypothetic Plutarch, but hasten to secure the present volumes, as fast as they appear, for his school reading-room. The committee of every town library should replace their "trade edition" by this one. Even the man lucky enough to possess a folio North will still be anxious to have these pretty octavos for usual and comfortable reading.

As to Mr. Wyndham's remarkable exposition, nothing so true, so sympathetic, so sincere, has, to my knowledge, been attempted in English on the subject since North laid down his pen. It is no vain parade of allusion, or tickling panegyric, but an honest endeavour to direct the reader

how he may approach and profit by a very wonderful and valuable book. Mr. Wyndham seems to have caught some of Plutarch's inspiration from the careful and close attention he has given him, and he has taken the trouble to express himself with a discretion of diction and felicity of phrase that are worthy of his high subject. He has chosen to honour his author by his good writing, as Machiavel was wont to honour his library by dressing in his best when he retired to read. Mr. Henley has always been happy in finding those who will work worthily beside him; but he has been exceptionally favoured in getting Mr. Wyndham to undertake this well-planned and well-executed edition of North's version of Amyot's Plutarch.

F. YORK POWELL.

King Stork and King Log. By Stepniak. (Downey).

WHEN Edmund Burke said, regarding one of his rivals in a parliamentary election at Bristol, that his death reminded him what shadows we are and what shadows we pursue, he was surely not speaking of a man whose life had been devoted to altruistic objects. A life spent in the service of humanity is not a life spent in the pursuit of shadows. Few of us can approve of all Stepniak's methods; but all of us may approve his ends, which were to lighten the load of suffering he saw around him, and to leave his country at least a little better than he found it.

We have rarely read a book on which the life's work of the author is so clearly stamped as this, the last work of Stepniak. Every page bears testimony to his hatred of oppression and his sympathy with the oppressed. It mattered nothing to Stepniak that he had himself rejected the consolations of revealed religion; he had fully grasped the truth of the Great Frederick's utterance: "Let every one go to heaven in his own way." No one—not even Count Tolstoy himself—has denounced the persecution of Jew and Stundist more boldly than he. "I venture also to surmise that in better circumstances the Jewish people would produce more Spinozas than Shylocks." It would be difficult to match this for liberalism of thought in all the writings of Slavdom. That there is a jealousy of the Jew deep down in the Slav nature, from which even the noblest are not quite free, is a fact patent to all who know the East of Europe. The late Tzar's Government are not responsible for the existence of this feeling, but they are responsible for fanning the slumbering embers of religious prejudice into the flames of racial hate. There were Jew-riots before 1881, but since that year the Government have taken the lead in a civil war against one class of their subjects. Formerly the Greek merchants used to incite and head the mob in Odessa; now we are informed that the Russian merchants there take the lead in Jew-baiting. But Alexander III. surpassed his subjects as a Jew-hater. Stepniak tells us that a special measure was passed in 1886 making one section of citizens (the Jews) liable to heavier punish-

ments than others for the same offences. It has been well said that hatred for the Jew springs not from the Christian soul, but from anti-Christian instincts.

Our author describes briefly the late Tzar's government in Poland and in Finland. We have only space here for one illustration. In Warsaw there is a home for the deaf and dumb, in which these unfortunates are given some instruction to mitigate their terrible isolation from the rest of their fellow-beings. In 1891 the head of the educational department ordered that this institute should not be an exception to the official prohibition of the native (Polish) language, and that the teaching should be in Russian.

"The inmates had to be taught to spell with their fingers the Russian alphabet, and compose with it Russian words. So that these unfortunate creatures, who were for the most part peasants, on returning to their native villages, could not make the slightest use of the training given to them at the institute, and were plunged again into that awful isolation from which their kind-hearted friends had tried to rescue them."

We quote these sentences as characteristic of the writer who bore with fortitude his own misfortunes, and reserved his eloquence for the misfortunes of others.

The Jews enjoyed halcyon days under Alexander II., to whom hardly sufficient credit is given by our author for his genuine liberalism in the matter of Jewish education; but it was not so with their Protestant fellow countrymen, the Stundists. Even under Alexander II. they were persecuted unremittently.

An extremely interesting statement by an eye-witness is given on p. 221 (vol. i.), from which we learn that Stundists are put in chains and have their heads shaven like the convicts in the mines. It was already known that thousands of Stundists—whose only crime is their dissent from the dead formalism of the Orthodox Church—are exiled to Siberia and the Caucasus by mere administrative order. No one is spared except Count Tolstoy, who is shielded from his own Government by the public opinion of enlightened Europe. Prince Khilkov, whose family descend in direct line from the house of Rurik, and who was the youngest general in the Russian army, abandoned his career as contrary to the teaching of Christ. He rebuked Ambrosius, the Archbishop of Kharkov, for inciting the people to brutalities against the inoffensive Stundists. For thus boldly opposing wickedness in high places, this believer in Christ's Christianity has been exiled to the Caucasus. We abstain here from quoting the revolting details—the outrages on defenceless women—which were given in the pathetic letters to Pennsylvanian Friends penned by the despairing Stundists in 1892.

The distinguishing feature between the thinkers of antiquity and those of modern times is that, while the former relegated the golden age to a distant past, the latter look forward to a golden age in the near future. The magic word Progress passes as current coin even in the Tzar's realm.

"Perhaps you will live to see the happy

moment when the country enfranchised shall open her arms to her faithful children, who love her and whom she loves, so as to celebrate with them the feast of freedom. Then, friends, you will remember us, and this will be our great reward for all our trials."

Thus wrote Bernstein at the foot of the Yakutsk gallows. No one was more acquainted with horrors than Stepniak. He relates here the sufferings of those exiled by administrative order to the Arctic zone, where the average temperature for the autumn and winter months is 31° Fahr. below zero, and for the whole year is only 1° Fahr. above zero. He charges the Government of Alexander III. with a "decided" inclination to extend the practice of administrative exile to these uninhabitable deserts. He describes the Yakutsk massacres, and the flogging to death of Mme. Nadejda Sihida at Kava, which both happened in 1889. Thanks to the *Times*, these tragedies made the round of the world.

Yet Stepniak utters no cry of despair, or even of despondency. The literary chief of the Nihilists, in the concluding chapter of his last work, looks forward with hope to the future of his country. His words may be regarded either in the light of a prophecy, or as a political testament to the Russian people.

"This slow, unconscious, and irresistible—geological progress we may call it, for it is like the secular changes in the structure of our planet—this progress will surely land us imperceptibly and safely into political freedom, if we are prepared to wait for it another hundred years."

He then explains how the Russian people will hasten its march, and how a consultative Chamber would stave off the danger of a violent outburst. The late Tzar used always to side with his few favourite Ministers, such as M. Pobiedonostsev, who were a minority in the State Council; but if his son and successor were first to allow the creation of a consultative Chamber, and then were to abstain from obstructing the will of the majority in that Chamber, the game of the conspirator would be up. As Stepniak puts it—"We should have a national representation *de facto*, and there is not a fool among the Nihilists who would care to disturb the Tzar in the placid enjoyment of his sovereignty."

Stepniak's English is an intellectual treat—his mastery of our idioms was so complete, his style so nervous, terse, and crisp. A fighter all his life, Stepniak has now passed "to where beyond these voices there is peace."

J. G. C. MINCHIN.

The Poetry of Pathos and Delight. From the Works of Coventry Patmore. Selected by Alice Meynell. (Heinemann.)

MR. COVENTRY PATMORE is fortunate in his selectors. His poetry had been most effectively represented in a volume of selections published several years before Mrs. Meynell took the congenial work in hand. That example of the Patmorean anthology was one of the most entirely satisfactory instances of critical selection that could be cited. Mrs. Meynell's charming little book

deserves no less distinguished praise. Both volumes will be equally esteemed by lovers of poetry, and should hold posts of equal honour on the shelves that contain their choicest and most intimate favourites. Too often in this age of anthology-making we are compelled to face the sad reminder that the work of selection from a poet is, after all and above all, a critical process. It is not what is known in Bond-street as a "one-man show." The object in view is not the filling-up of a given space with specimens, regardless of congruity or value. Yet have we seen selections of poetry that are little else than ill-assorted jumbles, without any perceptible unity of plan or purpose or illustration. Passages are ruthlessly torn out, as it were, from their vital context, and lyrics there are from which a stanza has been arbitrarily detached. These violent ravishings of the poetic garden make a dismal and maimed show in a book of selections; and what should be an imperishable garden of delights, ever fruitful and fair, suggests rather an ill-furnished and unordered *hortus siccus*.

Mrs. Meynell has produced an exemplary book. The scheme of selection is simple, yet comprehensive. It aims at giving such passages of Mr. Patmore's poetry as deal primarily with pathos and delight—"those human and intelligible passions to which all real poetry has access." Common to all poetry are these universal passions. The plan embraces the whole of the poet's verse, the *Angel in the House* not less than the later *Odes*. The selection shows in various ways the judgment and sympathy of one who is herself critic and poet. The more intimate and profound the reader's knowledge of Mr. Patmore's poetry may be, the keener must be his appreciation of Mrs. Meynell's fine discrimination and fastidious taste. Especially to be commended is the spirit that has governed her selections from the *Angel in the House*. That much-discussed poem, which has proved something of a wall of separation among critics and lovers of poetry, yields many of the most convincing passages in the volume. In them you may read Mr. Patmore's title clear, since only the poet by his heavenly alchemy could transmute the ordinary things of the common round of life—"the dailiest things," as Mrs. Meynell puts it—to spirit and fire. And this triumph has been achieved in a fashion as original and potent as the art of it is admirable. The "domesticity" which affronts some does not affect Mrs. Meynell with timorous misgivings or temporising apologies. She grasps the essential truth—the investment of the domesticity with spirit and fire. The religion of household laws, the "fearful innocence" that is their controlling genius—these are the poet's themes; and to me they appear not less excellent, and in Mr. Patmore's example somewhat more admirable, than the most brilliant of those technical exploits or metrical exercises, dexterously modelled after some dead master, which in these latter days inevitably receive effusive praise. To the *Angel in the House*, even more than to the *Odes*, is due the solitary position which Mr. Patmore holds among contemporary poets. He is

not one of a chorus, as Mrs. Meynell observes, but is "single in our day, and single in our literature." Like all poets of individual note, he has escaped the plague of a following, which happiness is itself a tribute to the dignity of his station among the English poets. Mrs. Meynell's volume should certainly gain for the poet's works new readers. Such is the hope that inspired her undertaking, and it is the best motive that could move the maker of selections from a poet. Not to stay at the vestibule, but to enter the temple, is what Mrs. Meynell desires of her readers; and I think there can be no apprehensions on this score.

J. ARTHUR BLAIKIE.

NEW NOVELS.

Below Bridge. In 3 vols. By Richard Dowling. (Ward & Downey.)

When Greek meets Greek. By Joseph Hatton. (Hutchinson.)

At the Sign of the Guillotine. By Harold Spender. (Fisher Unwin.)

The Court Adjourns. By W. F. Alexander. (Digby, Long & Co.)

A Romance of Wastdale. By A. E. W. Mason. (Elkin Mathews.)

A Commonplace Girl. By Blanche Atkinson. (A. & C. Black.)

Chronicles of Martin Hewitt. By Arthur Morrison. (Ward, Lock & Bowden.)

The Temptress. By William Le Queux. (Tower Publishing Company.)

I Married a Wife. By John Strange Winter. (White.)

In his latest novel Mr. Richard Dowling goes some way toward redeeming melodrama from vulgarity, and reconciles us to a conventional plot. He is always the master of his theme, and always interesting; moreover, his story is not without imagination and poetry, and his characters are alive. Frank Jeaters is a handsome man: shallow, conceited, superficially attractive, but really caring for no one but himself. He is married to a pretty little woman, whose character lacks strength, though it is strong enough to love him absolutely. When the story opens Frank Jeaters has already become tired of his wife, and by a kind of unconscious design he has brought her to a dank, almost uninhabited hotel on the Thames. He has not exactly planned murder, but he has given himself to the devil so far as to plead with him to do his work for him. The loving wife walks in her sleep; if a trap-door over the river were accidentally left open and the somnambulist were to fall through, who could blame him? Jeaters has not been brought to this sorry pass without a goad: he cherishes an illicit passion for a young girl who has really given her heart to another, John Crane; so that Frank Jeaters has sold his soul for nothing. From this point the pace becomes furious, and we are introduced to situations dear to the lovers of sensational effect. But for all that the book has its moments; John Crane's experiences in the primeval forest are described with force and with no

little sensibility, which absolve the work from the charge of being tawdry and unreal.

Mr. Joseph Hatton is a past-master in the art of constructing a skilful novel, and his story of the French Revolution shows that his pen has lost nothing of its cunning. But he asks us to forgive a good deal, especially when he would have us believe that the Count de Fournier is able to assume the character of Grébaudal and persuade all and sundry that he is none other than the dead man. This kind of thing is all very well when a lapse of years has made it possible to mislead folk; but a chance resemblance, when there is no such aid to fraud, is not a sufficient warrant to induce the most daring to venture upon the deception. Miss Mary Rowsell in her recently published novel, *The Friend of the People*, anticipated Mr. Hatton; but what is an incident in the latter is the main motive of the former book. *When Greek meets Greek* shows that Mr. Hatton has not read Carlyle for nothing, and he has an affinity with Dumas père. The hero of the tale, although by no means a blind partisan, has a strong bias toward the Loyalist cause—the obviously picturesque side. The story is full of interest; it is not overloaded with dialogue, nor with description; therefore it is never wearisome.

Mr. Harold Spender has had the courage to make the hero of his tale of the French Revolution an anti-Royalist by conviction, though his sentiments are with the aristocrats. The king must die; but Louvier had no heart for the excesses into which the rival revolutionary factions betrayed each other. He has governed the people under his own authority mildly, but firmly; still he is horror-stricken when he returns from his province to Paris at the bloodshed going on all around him. The love interest of the novel centres in Elise Duplay, beloved by Louvier, but also by Robespierre. Edmund Burke figures in the tale, and we have some entertaining scenes in London. This is a poetical and spontaneous description of the lurid times it essays to depict. It is, in fact, a work of conspicuous achievement and even greater promise.

Another book by a new author, *The Court Adjourns*, disposes us to think well of his future. Two men, firm friends, love one girl. They make a compact not to speak to her of their love until such time as they have agreed that one shall break silence. Maxwell, self-reliant and vain, ignores the compact, thinking he can easily push aside his friend, Dr. Blunt, who is reserved and diffident. The girl, believing that Blunt, whom she secretly loves, cares nothing for her, is betrayed into accepting Maxwell. The latter's deception turns Blunt's nature. He thinks he will do no sin in murdering his betrayer. Then comes the inevitable remorse. In the end he finds he cannot marry the woman he loves, though the prize is now in his grasp; he loves her too dearly to link her life with his. Instead, he gives himself up to justice, is tried and sentenced to death; but the sentence is changed into penal servitude for life. "They say he will be there for thirty years, and then perhaps we shall both be old

together," said the stricken girl, clinging to the shreds of hope. This tale has pathos, and it is written fluently and intelligently.

The motive of *A Romance of Wastdale*, another book by a new author worthy of serious consideration, is not altogether dissimilar to that of *The Court Adjourns*. A dreamer, David Gordon, idealises a commonplace girl, turning her in his mind into a saint. But she is a very ordinary piece of clay. Chance discovers to him her past, which, though not seriously compromised, is certainly by no means of a nature to gain her lover's indulgence. The man who has entangled her, Hawke, chances to fall into Gordon's power. The two men meet face face on the ice-clad mountains. Hawke asks Gordon to open a bottle of brandy for him. Instantaneously Gordon remembers that a friend of his had lost his life in opening a bottle, the neck of which had burst and cut an artery. The idea occurs to him that he can be rid of his friend in a like manner. With ruthless savagery he gives effect to the idea. The scene is presented with power; it is graphic and intense; it would form a splendid stage picture. For one thing, Gordon cannot forgive himself. In his exultant joy at having destroyed his enemy he yields to a craven impulse and strikes him across the mouth. The crime itself occasions Gordon no remorse; but he cannot justify his departure from the unwritten rules observed by gentlemen. *A Romance of Wastdale* has high merit; it is dramatic and it is literary.

Miss Blanche Atkinson writes wholesomely and seasonably. If we must have this constant flood of novels, let us have more of this kind. It is true to life; it describes people and places faithfully and attractively; it has humour and it has pathos. The heroine is a thoroughly sweet-minded girl and healthily content to be a woman. The curate is not a caricature, as so many clergy in modern fiction are found to be; he is a man of high, unselfish character and true to his calling. There is a really clever sketch of a common type—the girl who imagines herself a great artist, but who is really nothing better than a bore.

A book consisting of six detective stories, all of which are distinctly clever, needs no particular notice in these days, when the vogue for such stories created by Dr. Conan Doyle shows no sign of having had its day. Mr. Arthur Morrison has a lively imagination and an ingenious fancy; he weaves interesting and exciting tales; he conceives crimes of the most wonderful description; and he sustains his themes without once letting them straggle or slide away from him.

Perhaps it is unfair to take Mr. Le Queux's romances seriously. We get horrors, tragedies, and "penny dreadfuls" in abundance, and murders in omnibuses and trains. There is the wicked but beautiful woman who ruins men right and left, handing them over to the devil; the artist's model who wastes her affections on the weak-minded hero; the husband who returns at the right moment; the convict who comes out of the mines to marry a woman and returns immediately afterwards.

The tale is simply a nightmare: the kind of thing we all dream when we have overworked the brain or stomach. Of course, it is something of a feat to be able to recall such bad dreams as these, and Mr. Le Queux is to be congratulated on doing what few can do more effectively.

It was necessary that "John Strange Winter" should return to that order of story which made her famous; and her latest book belongs to that innocent type. It is, in fact, a spontaneously written little tale of a charming young girl who is always trying to do good among the poor: she has more zeal than discretion. Of course, after so strong and original a work as *A Blameless Woman*, which marked a great advance on Mrs. Stannard's previous effort, and *A Magnificent Young Man*, which is also a notable book, one is scarcely prepared to put up with small beer of this kind. But the young person must be appeased. Mrs. Stannard has proved herself capable of dealing effectively with the deeper feelings and passions, and we hope she will presently return to such work.

JAS. STANLEY LITTLE.

MACAN'S HERODOTUS.

Herodotus. The Fourth, Fifth, and Sixth Books. With Introduction, Notes, Appendices, Indices, Maps. By R. W. Macan. (Macmillans.)

Pol me occidistis, amici, non servastis, must be the cry of many a reader of the new literature on Herodotus. We cannot shut our eyes to the cumulative force of many little arguments; yet we would fain have our *gratissimus error* back again, and with it a Herodotus whom we might trust implicitly. Now we hardly know what is given us as a substitute for that once familiar figure. An artful person, it seems, one who says he travelled where he probably did not travel, who borrows from authors whom he does not name to extents which he does not specify, who did not really go to the bottom of anything, and who, above all, had the unhappy power of covering up his traces. The summit of the writer's art, says Mr. Macan,

"is to have all but completely obliterated the evidences of that process by which his work reached its relative perfection, rendering any and every hypothesis on the subject apparently beyond the conditions of absolute verification."

No one, of course, denies Herodotus' "merits as a writer, as an artist, as a prose poet." But we are not happy when this is the only praise given, and we sit down with a sigh to a new application of "the methods of analytic and discriminative criticism."

Yet no one can deny that the task is extraordinarily well performed. The varying values of the different parts of a most multifarious whole have never been looked into with a keener eye than Mr. Macan's. The art of Herodotus' final revision is pitted against native shrewdness and a thorough *connaissance de cause* in his critic. The victory rests sometimes here, sometimes there, and the fight is a tough one. Herodotus will not always yield up the secrets of his workshop; and the more clever Mr. Macan makes his art, the less likely is it that he wrote wild improbabilities without a motive. He did not believe everything he told—he fairly warns us of that; and no doubt he had his reasons for telling gravely many things which we, too, cannot believe. He probably knew as well as any modern that "the account of the Scythian campaign consists of a mixture of physical impossibilities, of incon-

sistencies, of inconsequences, and of absurdities." If "everyone can see that the Scythian expedition is largely a romance to illustrate a moral," either the artful author was nodding or else he designed that everyone should see it.

It is, no doubt, a good work to sift your Herodotus thoroughly, and the student of that author will owe much to Mr. Macan's patient examination. Sometimes we may suspect that he sees a little too far. The sand, he says (in a note about Hdt. vi. 107), "which covers the tooth of Hippias is not due to Herodotean autopsy, but to Athenian verisimilitude." We are really not sure that we seize his meaning, though the words do suggest that mares' nests, like ostriches', may be built of sand.

It is a part of Mr. Macan's plan to devote a protracted and very thorough examination to certain single incidents of importance, as, for instance, the battle of Marathon, about which, of course, the difficulties cluster thick. "The anachronistic spirit, the element of afterthought, are nowhere more conspicuously present than in the story of Marathon"; and accordingly the battle has an appendix of 100 pages to itself. Mr. Macan's standard of historical credibility is very high, and he lops away ruthlessly every weak hypothesis, except sometimes a little piece of Mr. Macan's own. The reader who goes through all this argumentative and destructive work will be rewarded by finding himself well posted in the newest ideas about all that bears on the central part of Herodotus' great work. The second volume (Appendices) has in our opinion little to compete with it in the matter of thoroughness and penetration, though a clearer indication of positive results would sometimes be acceptable.

The first volume (Text and Notes) finds more competitors in the small English editions of bks. v., vi., published of late years, not to mention somewhat earlier German commentaries. The notes of Messrs. Shuckburgh (1889, 1890) and Abbott (1893) will still be useful, if only because Mr. Macan, intent, we suppose, on full and leisurely discussion of great issues, has not always found room for a note where a note would have been useful. For instance, we are afraid that most readers of Hdt. iv. 42 will never understand, if they are not specially told, what physical fact was meant by the Phœnicians "having the sun on their right hand." Why were the Persian roads guarded (Hdt. v. 35 and elsewhere), and what did it mean exactly? The *λευστήρ* of v. 67 is not sufficiently explained by a reference to Liddell & Scott.

It is the second volume in which Mr. Macan really shows his strength. The Introduction in vol. i. stands on the same level; but in vol. ii. (pp. 1-311) we have appendices on the Scyths ("a combination of diverse elements"); the Geography of Scythia; the Expedition of Darius in Europe; the Persians in Thrace; the Chronology of the Ionian Revolt; the Annals of 493-491 B.C.; Spartan History; Athens and Aegina; Inner Athenian History (Herodotus and the new *Ἀθηναίων Πόλις*); Marathon; the Persian Expedition; the Libyan Logi; the Royal Road (Mr. Macan is able to refer to Prof. Ramsay's improvement of the route he gave in his *Historical Geography of Asia Minor*, now published in his *Cities and Bishoprics of Phrygia*); and the Dancing Peacock (a curious Indian parallel to the story of Hippokleides). In all of these essays the reader cannot fail to be struck by the writer's determination not to be put off with words, but to get behind the phrases and see, like a practical man, what really did happen.

We wish, however, that Mr. Macan's language was that of his own age and country.

We all want to know "whether Herodotus ever got him further than Byzantium," but we put the inquiry in other words, and we should certainly recast the question: "How much time remains on the day of Miltiades, his *πρυτάνης*?" If this be old-fashioned English, the words *autopsy*, *nominate* (for name), *scriptural* (for written), *motivation*, *luciferous*, and others are startlingly new; while *frappant* and *suspect* (treated as an adjective) are not English at all. Mr. Macan somewhere talks of bedevilling the calendar; what is he doing with our poor old language?

NOTES AND NEWS.

MR. JOHN MURRAY announces *The Letters of Frederic, Lord Blackford*, edited by Mr. G. E. Marindin. Lord Blackford—perhaps better known as Sir Frederic Rogers—was Under-Secretary of State for the Colonies for eleven years (1860-71), and a friend of Mr. Gladstone from his Oxford days.

MESSRS. LONGMANS & Co. have decided to issue the "Fables" of R. L. Stevenson, which originally appeared in *Longman's Magazine* for August and September of last year, in a volume which will also contain *The Strange Case of Dr. Jekyll and Mr. Hyde*.

MESSRS. GEORGE BELL & SONS announce that a ninth volume will be added to the new edition of *Pepys' Diary*, which they are now publishing under the editorship of Mr. H. B. Wheatley. This supplementary volume will contain various appendices, additional illustrations, and a copious index.

SIR HERBERT MAXWELL will shortly publish with Mr. Elliot Stock a volume of essays on literary subjects, entitled *Rainy Days in the Library*.

MESSRS. CHAPMAN & HALL will publish immediately *What I Think of South Africa, its People and its Politics*, by Mr. Stuart Cumberland.

MR. GEORGE ALLEN has in preparation a series of manuals for the use of public librarians, under the editorship of Dr. Garnett.

MESSRS. CASSELL & Co. will shortly publish the first volume of *Battles of the Nineteenth Century*, with numerous illustrations. Among the authors who have contributed are: Mr. Archibald Forbes, Mr. G. A. Henty, Major Arthur Griffith, Mr. Charles Lowe, Mr. E. F. Knight, Mr. A. J. Butler, Mr. Herbert Compton, Mr. John Augustus O'Shea, Mr. W. V. Herbert, Col. W. W. Knollys, and Major-Gen. T. Bland Strange.

MESSRS. OLIPHANT, ANDERSON & FERRIER, announce that they have in preparation a new biographical series, to be called "Famous Scots," in volumes of about 160 pages. While literature will naturally occupy a foremost place, the Church will also be strongly represented, and law, medicine, science, and art will not be neglected, as may be seen from the list of volumes already arranged for: *Thomas Carlyle*, by Mr. Hector C. Macpherson; *Allan Ramsay*, by Mr. Oliphant Smeaton; *Hugh Miller*, by Mr. W. Keith Leask; *John Knox*, by Mr. A. Taylor Innes; *The Balladists*, by Mr. John Geddie; *Sir Walter Scott*, by Prof. Saintsbury; *Robert Burns*, by Gabriel Setoun; *Richard Cameron*, by Prof. Herkless; *Norman Macleod*, by Mr. John Wellwood; *Sir James Y. Simpson*, by Miss Eve Blantyre Simpson; *The "Blackwood" Group*, by Sir George Douglas.

MESSRS. G. P. PUTNAM'S SONS announce for immediate publication *Sketches from Concord and Appledore*, by Mr. Frank Preston Stearns, containing reminiscences of Emerson, Hawthorne, Whittier, Matthew Arnold, &c., with illustrations.

MESSRS. HUTCHINSON & Co. announce a new series of novels, under the title of "The Leisure Library." Each volume will be published at a popular price, in a convenient and uniform shape, with full-page illustrations, head-pieces, and initials, in addition to a frontispiece in colours. The first of these will be *The Second Opportunity of Mr. Staplehurst*, by Mr. W. Pett Ridge.

THE Tower Publishing Co. will issue next week *The City of Gold*, a story of South African Adventure, by Mr. E. Markwick.

MR. H. R. ALLENSON announces a volume of verses on the life and death of Christ, entitled *Glória Christi*, by the Rev. G. T. Coster, of Stroud, Gloucestershire.

THE Kelmescott Press will have ready for issue this month, in an edition limited to 250 copies, *Poems Chosen from the Works of Robert Herrick*, uniform with the Kelmescott Press edition of Keats.

IN order to carry through arrangements for the copyrighting in the United States of the new matter in "The Centenary Burns," to be published by Messrs. T. C. & E. C. Jack, of Edinburgh, it has been found necessary to delay the publication of vol. 1. till February 8. Messrs. Houghton, Mifflin & Co., of Boston, have secured the American rights.

M. JULES VERNE'S new story, entitled "Floating Island: the Paradise of the Pacific," will be commenced in the issue of *Old and Young* published on Saturday next.

THE Registers of Christ Church, Newgate-street, London, 1538-1754, edited by Mr. Willoughby A. Little, have just been issued to the members of the Harleian Society. The Registers, with historical introduction and index, form a volume of 530 pages, and are perhaps most notable for their numerous entries ending with the words "from Newgate" and "prisoner." A bird's-eye view of Christ Church, Newgate, formerly Grey-Friars' Church, and its surroundings about 1547, reduced from a drawing by Mr. H. W. Brewer, forms the frontispiece to the volume.

MR. RIDER HAGGARD has been elected chairman of council of the Incorporated Society of Authors, in succession to Sir W. Martin Conway.

At the meeting of the Elizabethan Literary Society, to be held at Toynbee Hall on Wednesday next, Mr. Thomas Secombe will read a paper on "The Relation between the Elizabethan and Augustan Ages of English Literature."

THE third series of lectures given by the Sunday Lecture Society begins on February 2, 1896, in St. George's Hall, Langham-place, at 4 p.m., when Dr. T. W. Drinkwater will lecture on "Rubbish." Lectures will subsequently be given by Dr. D. Morris, Mr. Douglas Carnegie, the Rev. H. N. Hutchinson, Mr. Keith Frith, Mr. Arthur Dicosy (of the Japanese Society), and Mr. W. L'Aigle Cole.

THE Rev. Charles F. Aked, minister of Pembroke Chapel, Liverpool, who recently returned from a lecturing tour in the United States, is to deliver an address in Liverpool on February 4, on Mr. W. E. Tirebuck's latest book, *Miss Grace of All Souls*.

MR. GEORGE REDWAY has brought out this week, at the price of one penny, a poem by Mr. Swinburne, entitled *A Word for the Navy*. As the publisher states in a prefatory note, he had previously issued it ten years ago, in an edition limited to 250 copies, which is now very rare. Those interested in the bibliography of Mr. Swinburne know that it is also printed as a sort of introduction to an anthology that was issued by the same publisher in 1887, under the

title of *Sea Song and River Rhyme*—a handsome volume, with twelve etched plates, which was edited by Mrs. Davenport Adams. Two or three verbal changes have been made on the present occasion, which we have duly noted; but in the interest of goodwill between nations, it seems undesirable to call more particular attention to them. We prefer to quote, as a sample, the penultimate stanza:

"But thou, though the world should misdoubt thee,
Be strong as the seas at thy side;
Bind on but thine armour about thee
That girds thee with power and with pride.
Where Drake stood, where Blake stood,
Where fame sees Nelson stand,
Stand thou too, and now, too,
Take thy fate in hand."

UNIVERSITY JOTTINGS.

IT has become evident that the next burning question to come up for decision, both at Oxford and Cambridge, will be the admission of women to degrees. At Oxford a memorial in favour of the change has been largely signed by resident graduates, and it is rumoured that Council will shortly give Congregation an opportunity of expressing its formal opinion on the subject. At Cambridge a similar memorial has been circulated among "persons of distinction" outside the university, and will be presented next week.

THE course of lectures on "The Council of Trent," which the late J. A. Froude delivered at Oxford during the years 1892-93, will shortly be published by Messrs. Longman & Co.

The date of the conference on secondary education at Cambridge, which it was proposed to hold in the long vacation, has been changed to the month of April.

MR. W. J. COURTHOPE, the new professor of poetry at Oxford, will deliver his inaugural lecture in the Sheldonian Theatre on Saturday, February 17. The subject he has chosen is "Liberty and Authority in Matters of Taste."

THE Rev. Walter Lock, who was appointed last term to Dean Ireland's chair at Oxford, will deliver his inaugural lecture on Wednesday next, in the hall of Keble College, upon "The Exegesis of the New Testament."

PROF. SANDAY, the new Lady Margaret professor of divinity at Oxford, following the practice which he began last term, has again invited outside assistance. Mr. F. C. Burkitt, of Cambridge, will give a public lecture, on February 11, upon "Points in the History of Latin Versions of the Bible," and Mr. F. G. Kenyon will give a public lecture, on February 13, upon "The Autographs of the New Testament," illustrated with lantern slides.

ON the recommendation of the special board for classics at Cambridge, a grant of £50 from the Worts Travelling Scholars' Fund has been made to Mr. W. H. D. Rouse, of Christ's College, towards defraying his expenses in Russia and elsewhere with the object of collecting material for a work on Greek Votive Offerings, to be published by the University Press.

DR. KARL LENTZNER will deliver four lectures, on Mondays during February, at Manchester College, Oxford, on "Goethe and Modern Culture," and on "Literature in its Ethical and Religious Aspects."

THE Oxford Architectural and Historical Society will meet in the afternoon of Saturday next, in the hall of New College. The Warden has kindly promised to exhibit some objects of interest connected with the founder, William of Wykeham: such as his mitre-case, fragments of the mitre itself, a ring, gloves, and an autograph letter with his signature.

ORIGINAL VERSE.

THE POESIA OF RAPHAEL.

AN, not as Raphael knew her have we known
The Queen of Song in such a blissful mood,
Nor with such calm divinity endued,
But as another youth her soul has shown,
The youth who voiced our sufferings in his own,
And lived with his life's love at deadly feud:
Half a storm-cloud and half an eagle mewed.
He saw no seraphs hovering round her throne.

His was no Muse that sat indifferent
To the dim worlds beneath her faultless feet;
The Muse of Musset was an angel sent
To pluck all anguish out of all the year,
To make the promises of May more sweet,
And waken hope when autumn leaves lie eere.

ALFRED W. BENN.

OBITUARY.

ALEXANDER MACMILLAN.

WE regret to record the death of Mr. Alexander Macmillan, the publisher, which took place in London, on Saturday, January 25. He was buried on Wednesday in the churchyard of Bramshot, Hindhead, to the neighbourhood of which pleasant Hampshire village he had retired to spend his declining years, when he gave up his suburban residence at Tooting. His health never recovered from the shock which he received in 1889, from the mysterious disappearance of his eldest son, Malcolm, in the mountains of Anatolia.

Alexander Macmillan was born in 1815 at Irvine, on the Ayrshire coast, whither his father had migrated from Arran, though we believe that the original home of the clan was in Argyleshire. An account of the family, and of his own early life, has been given by Tom Hughes in the Memoir of his brother Daniel (1882). The remaining chapters of the story may be read at large in the *Bibliographical Catalogue of Macmillan & Co.'s Publications* (1891), which is illustrated with fine portraits of the two brothers. It was Daniel who invited him to London in 1839, to join him as an assistant in the house of Messrs. Seeley; and it was Daniel who, at the suggestion and with the pecuniary support of Archdeacon Hare, founded the publishing and bookselling business at Cambridge in 1843. But Daniel died in 1857; and henceforth the firm of Messrs. Macmillan & Co., as we know it, has borne the impress of the younger brother's strong personality. This may be traced in two directions: in the character of the books, and in the growth of the business. While the firm had its headquarters at Cambridge, its publications were chiefly connected with the special studies of that university, and with divinity of the school of F. D. Maurice. When Alexander moved to London, in 1858, the list of authors gradually becomes metropolitan, though his early friends never left him. *Macmillan's Magazine*, the first shilling monthly, began in 1859, under the editorship of Prof. David Masson; the "Golden Treasury" series was inaugurated by Mr. F. T. Palgrave, in 1861; the "Globe" edition of Shakspeare, by W. G. Clark and Mr. Aldis Wright, appeared in 1864; the "Science Primers" date from 1873; the "English Men of Letters" from 1878; the "Eversley" series from 1881; Tennyson transferred his books to the firm in 1884. Such are some of the landmarks in the growth of Alexander Macmillan's literary ventures. Nor would it be right to omit mention of such names as those of J. R. Green, Prof. Huxley, and John Morley, who never published elsewhere; or the collected editions of Emerson, Lowell, and Whittier.

But lists of authors and of books represent only one side of the activity of a publishing house.

For seventeen years Alexander Macmillan held the position of publisher to the University of Oxford, and received the honorary degree of M.A. when other arrangements were made by the delegates of the Clarendon Press. His name stands on the books of Balliol College. So long ago as 1869 he opened a branch house at New York, which not only acts as agents for the Oxford and Cambridge Presses, and for such firms as Messrs. Smith, Elder & Co. and Messrs. George Bell & Sons, but which has also been the means of introducing into England a large number of works by American professors. In the Colonies, too, and in India, it may safely be said that Macmillan & Co. occupy the foremost place.

In these days, when it is sometimes hinted that the part played by a publisher in the production of literature is merely that of a superfluous middleman, it is well to consider the career of such a one as Alexander Macmillan. In him were combined—to an extent perhaps not equalled by any one since the first John Murray—those qualities which sweeten and dignify business, without depriving it of the pecuniary rewards which it deserves. No author ever complains of his relations with Messrs. Macmillan & Co.: many have doubtless received from them more than their books ever earned. And in the case of a work that is highly successful, who shall say how much of the result is due to the style in which the publishers alone know how to produce it, and to their facilities for giving it a world-wide circulation?

Though Alexander Macmillan is gone, it is pleasant to remember that his name continues to be represented in the firm by three members of a younger generation.

J. S. C.

MAGAZINES AND REVIEWS.

THE *Boletín* of the Real Academia de la Historia of Madrid for January opens with a copy by C. Perez Pastor of the will of the first Marqués de Santa Cruz, who died at Lisbon, February 9, 1588, during the preparations for the Armada, of which he had been appointed admiral. It contains clauses giving liberty to faithful slaves, both negroes and Moors, and release of all prisoners condemned by him to the galleys. The will gives the idea of a kindly natured nobleman, whose business affairs were in great confusion. M. Antonio Fabié, in a review of a work by Konrad Häbler, gives some interesting accounts of the commercial relations between Spain and the Hanse towns in the fourteenth and fifteenth centuries. E. S. Dodgson concludes his "Inscriptions Basques" with epitaphs, mostly modern and trivial, but enriched with some useful philological remarks. Father Fita concludes his publication of documents from the monastery of Santa Clara, Barcelona; he also comments on the will of the celebrated Arnaldo de Villanova (1305), here printed by Roque Chabas.

A NEW DICTIONARY OF THE BIBLE.

MESSRS. T. & T. CLARK, of Edinburgh, have in preparation a new Dictionary of the Bible, under the editorship of the Rev. James Hastings, assisted by specialists in various departments.

The theological articles will chiefly be written by Prof. Armitage Robinson, "Communion"; Prof. Banks, "Hope," "Joy," "Repentance"; Prof. Agar Beet, "Christology"; Canon Bernard, of Salisbury, "Prayer," "Resurrection," "Sin"; Prof. Bernard, of Dublin, "Fall," "Miracles," "Nature"; Principal Burrows, "Appeal," "Fear," "Humility," "Reverence"; Prof. Candlish,

"Adoption," "Death," "Life," "Sin in New Testament," "Mediator"; Prof. A. B. Davidson, "Angels," "Covenant," "Day of Jehovah," "God," "Old Testament Eschatology"; Principal Davies, "Leprosy"; Dr. Denny, "Adam," "Ascension," "Priest in New Testament," "Promise"; Prof. Driver, "Abomination," "Ashtoreth," "Azazel," "Day of Atonement," "Ephod," "Law," "Manasseh," "Priests and Levites in Old Testament"; Prof. Findlay, "Theology of St. Paul"; Prof. Laidlaw, "Psychology"; Prof. Lock, "Pleroma," "Kenosis," "Son of Man"; The Rev. J. O. F. Murray, "Atonement," "Fatherhood," "Election"; Prof. Orr, "Anger," "Love," "Kingdom of God"; Principal Ottley, "Incarnation," "Son of God"; Dr. Patrick, "Rest," "Word"; Dr. Plummer, "Sacraments"; Principal Simon, "Justification," "Mercy," "Punishment"; Canon Stanton, "Alms," "Fasting," "Messiah," "Theodicy," "Truth," "Will," "World"; Prof. Stevens, of Yale, "Holiness and Righteousness in the New Testament"; Principal Stewart, "Bible," "Grace," "Mystery," "Theology"; The Rev. T. B. Strong, "Ethics"; Prof. Swete, "Holy Spirit"; Prof. Warfield, of Princeton, "Faith"; Principal Whitehouse, "Cosmogony," "Demonology," "Divination," "Satan," "Slavery."

Among the writers of Old and New Testament articles are Prof. Sanday, "Jesus Christ"; Prof. G. A. Smith, "Isaiah," "Joshua"; Prof. Skinner, "Ezekiel"; Canon Taylor, "Alphabet"; Prof. Thayer, "Language of the New Testament"; Mr. C. H. Turner, "Chronology of the New Testament"; Mr. W. E. Barnes, "Armour"; Prof. Bennett, "Moab," "Trade"; Prof. Francis Brown, "Chronicles"; Prof. Bruce, "Hebrews"; Mr. Burdett, "Arabic Versions"; Rev. R. H. Charles, "Apocalyptic," "Eschatology of the Apocrypha"; Principal Chase, "St. Peter," "St. Jude"; Mr. Conybeare, "Armenian Version," "Greece," "Philo"; Prof. A. B. Davidson, "Hosea," "Jeremiah," "Prophecy and Prophets of the Old Testament"; Dr. Dickson, "Adria," "Thessalonica"; Prof. Dods, "Galatians"; Prof. Flint, "Solomon"; Prof. Gwatkin, "Church Government in the Apostolic Age"; Prof. Rendel Harris, "Route of the Exodus," "Sinai," "Sibylline Oracles"; Mr. Headlam, "Acts," "Herod"; "Book of Jubilees"; Dr. M. R. James, "Apocalypse," "Antichrist"; Prof. A. R. S. Kennedy, "Altar," "Sacrifice," "Tabernacle," "Education," "Money"; Prof. Lock, "Ephesians," "Thessalonians," "Pastoral Epistles"; Prof. Macalister, "Diseases," "Food," "Medicine"; Dr. McClymont, "New Testament"; Prof. Margoliouth, "Arabia," "Language of Old Testament"; Prof. Marshall, "Baruch," "Parousia," "Tobit"; Prof. Massie, "Allegory"; Prof. Mayor, "St. James"; Dr. Moulton, "Wisdom of Solomon"; Prof. J. A. Paterson, "Judges," "Passover"; Prof. W. P. Paterson, "Marriage"; Prof. Peake, "Ecclesiastes"; Dr. Reynolds, "St. John's Gospel"; Dr. A. Robertson, "Romans," "Corinthians"; Prof. Robertson, "Gestures," "Old Testament"; Prof. Ryle, "Israel," "Genesis," "Deuteronomy," "Maccabees," "Ecclesiasticus," "Psalms of Solomon"; Prof. Salmond, "St. Mark," "St. John's Epistles"; Prof. Strack, "Text of the Old Testament"; Prof. Walker, "Targums"; Bishop Westcott, "Revised Version."

The Geography of Palestine will be written chiefly by Lieut.-Colonel Conder, Sir C. W. Wilson, Sir Charles Warren, Prof. Hull, Dr. Bliss, and Prof. G. A. Smith; the History and Geography of Assyria and Babylonia, by Prof. Hommel, Prof. W. Max Müller, Prof. Sayce, and Mr. Pinches; of Egypt, by Prof. Flinders Petrie; and of Asia Minor, by Prof. Ramsay. The Natural History will be contributed by Dr. Post, of Beirut.

It is expected that the work will consist of four volumes, imperial 8vo, of about 900 pages each. A large part of vol. i. is already in type.

CORRESPONDENCE.

LISBON LIBRARIES.

Jesus College, Oxford: Jan. 15, 1896.

Some time ago I promised to send two letters to the ACADEMY: one of a general nature, on the chief libraries in Lisbon, and another about a Dante MS. contained in one of them. I now send the former letter, which I have written not because my knowledge is exhaustive or even as extensive as that of some English residents in Lisbon, but because it may be interesting to your readers to learn what treasures, to a great extent unexplored, exist in that city.

A visitor to Lisbon cannot fail to wonder what public buildings the capital of Portugal can have possessed before the suppression of the monasteries. Palaces, museums, hospitals, one Protestant church, workhouses, barracks, police-courts, and schools now enjoy buildings once occupied by various monastic orders. For some of the purposes to which these buildings are applied they must at first have been very unsuitable, and great structural changes must have been necessary to make them tolerably convenient. But for a library an old monastery or convent is very well adapted. The long corridors supply ample shelf-room for ordinary books, the cells provide accommodation for rarer books, MSS., &c. (also furnishing excellent studies), while the old convent library and refectory make good public reading-rooms. It is not, therefore, surprising that great collections of books and MSS. have found their home in disused monasteries.

1. Perhaps the most important of these is the *Arquivo da Torre do Tombo*, which occupies a part of the great monastery of San Bento at the foot of the Estrela hill. So great was the size of this monastery that, although large portions of its buildings have been demolished, it provides the chambers, committee-rooms, &c., in which the two houses of the Portuguese parliament transact their legislative business. The remainder of the building is occupied by the *Arquivo*. Several large rooms, probably the refectory, kitchen, &c., are filled with piles of MSS., and the walls are lined with shelves well laden with packets of written matter. There are no books. Print is nothing accounted of in this collection. But the wealth of MSS. is enormous. The collection of State archives is said to exceed any other in number except that of Venice. Every treaty between Portugal and foreign countries is believed to be preserved here. All the minutes of what we should call Cabinet Councils, all documents issued by the direct authority of the sovereign, all the reports of Commissions, Plenipotentiaries, &c., are here treasured.

A considerable amount of space is occupied with the processes of the Inquisition. There must be a great sameness in the contents of these numerous volumes (each possessing over a thousand pages), but it might be useful to have a few typical processes selected and published. Besides these public documents there are the transactions of private companies—e.g., the wine companies of Oporto, records of mercantile ventures in the East, expeditions to the Brazils, reports of envoys and travellers to many a foreign land. In addition, we may find here the private records of almost every institution which has existed in the country. The statutes of monasteries, the proceedings of cathedral chapters, and (perhaps we may add) the charters of colleges and of the University may be here. Mr. Rashdall, in his great work, *Universities of Europe in the Middle Ages*, regrets the scarcity of documents relating to the University of Portugal. It is possible that, if this great repository were thoroughly ransacked, such regret might be unnecessary. I speak of the Portuguese Uni-

versity, or the University of Portugal, for there is only one. It was founded in Lisbon, and afterwards removed to Coimbra, but it has returned to and left the capital several times; so that Mr. Rashdall remarks "he would be a bold man who should positively affirm that the students of Portugal have performed the journey from Coimbra to Lisbon for the last time."

We are told in guide-books and elsewhere that the contents of the Torre do Tombo are being systematically published by the Portuguese Government. No doubt something has been done; but the number of national documents published (as given in Potthast's catalogue) is rather meagre.

But what strikes an Englishman is that nothing has been done to popularise these publications. There is nothing at all corresponding to our Rolls Series, which makes national records the property of the nation. On inquiring at booksellers' shops for something of the kind, I found only one volume on the early nautical achievements of the Portuguese giving copies of original documents. It may be said that very little impression has as yet been made on this great collection, and there is plenty of room for private enterprise. I am told that no obstacle would be placed in the way of anyone properly qualified and recommended who wished to study and publish records here preserved.

2. Not far from San Bento, but more within the city, the Academia Real das Sciencias has its home in the diused monastery of Jesus. The old library, which remains in its original chamber, is well lined with books of ancient date. Several adjoining rooms are fitted up with shelves for the reception of the "Transactions" of many learned societies of Europe and America. There is a written catalogue. In one room is a large collection of MSS. piled up on shelves and tables. Of these there is said to be a written catalogue; but it cannot be of much use, as the MSS. are not arranged in any order and it would take a long time before any individual MS. could be found. The MSS. are said to relate chiefly to the history, antiquities, and industries of Portugal, but doubtless there are in such a collection many works of general interest. It is promised that the MSS. shall shortly be arranged in order and even that a printed catalogue shall be prepared; but it is to be feared that, unless the stimulus of public curiosity be applied, this desirable end will be for sometime postponed to that *amanha* so dear to the Portuguese temperament. The library does not seem to be much used; but perhaps some allowance should be made for the fact that I visited it in the middle of the long vacation, when readers were conspicuous by their absence. Probably during the sessions of the Academy there would be more signs of study. Great preparations are being made for the accommodation of modern books on the walls of the corridors. The Academia das Sciencias has done good work in the past. The handsome volumes usually called *Monumenta Portugaliæ* bear also the legend, "Jussu Academia Scientiarum Olisiponensis." Their publication was probably begun under the superintendence of the great historian Alexandre Heroulan, and the contents are drawn from many sources, some being transcripts of MSS. in the library of the Academy, others coming from the Torre do Tombo, the Bibliotheca Nacional, or the Black Book of Coimbra. The style of printing, &c., is magnificent, and the work must be, from its price, beyond the reach of most private persons. It would be interesting to know if the publication is still going on. The last number in the Bodleian is dated 1891.

3. The Bibliotheca Nacional occupies part of

the old convent of the Franciscans. I was first drawn to this library by a rumour that it contained unknown works in the Basque language, in which I was at the time interested. I thought it improbable that Basque books should have travelled so far south, but I cannot confirm or deny the rumour; for there is no subject-catalogue, and without one it is impossible to make a thorough search. The Basque books shown to me were familiar and are noted in Prof. Vinson's Bibliographie. The library contains no Basque translation of any portion of the Holy Scriptures (although the collection of Biblia Sacra in many languages is very large), except a copy of the fragment of the earliest translation of Genesis, which I was allowed to present. Disappointed in my quest, I turned to the fine collection of illuminated MSS., over one of which I spent much time, as will be shown in my next letter to the ACADEMY. But, to pass from merely personal reminiscences, the Bibliotheca stands in the heart of the city and is its only public library in the ordinary acceptance of the term. As I indicated above, the conventual buildings are admirably suited for their present use, and the long corridors, lined with books, have a very impressive appearance. The number of volumes was estimated in 1887 to be 200,000, but it must now be much greater. On the whole, the institution is excellently managed. There must always be some difficulty when a learned and a popular library exist under one roof. A long low room, once the refectory, forms the public reading-room. This is very similar to the free libraries so common in most of our large towns. There is a slip catalogue, and books are supplied to the readers with fair promptitude. The chief frequenters of the room are youths thirsting for romances, artisans seeking works on popular science, &c., and journalists in want of books of reference. At any rate that was my impression; but it is not safe to dogmatise on this subject, for a record is kept of all the books supplied, and is published from time to time in the Lisbon newspapers. There is always an official presiding in the room, good order and tolerable silence are observed, and continental politeness is strictly enforced—for instance, if an unwary visitor enters without doffing his hat he is immediately requested to remove it.

After traversing several corridors, and mounting two or three flights of stone stairs, we gain access to the chambers in which the rarer books and MSS. are preserved.

Below all is life and bustle, but here reign solitude and silence. In the three months during which I frequented this library, the visits of students were few and far between. Occasionally a few *fidalgos* might be seen consulting the genealogical and heraldic records of the *Nobreza Portuguesa* (in which the library is very rich), or an ecclesiastic poring over a ponderous tome; but such sights are rare. At no time did I see anything like systematic study. Allowance must, as above, be made for the languor of the summer season; something, too, must be said about the inconvenience of the hours. The library is not opened until noon, and is closed at four o'clock; thus the precious hours of morning light are lost; and when it is recollected that in hot countries the chief meal always occurs in the middle of the day, it will be admitted that only severer students can be expected to avail themselves of the full time permissible. It is true that the popular reading-room is opened again for two or three hours at 8 p.m., but it is evidently undesirable that the upper chambers should be illuminated by artificial light.

A minor inconvenience is caused by the uncertainty whether the library will on any particular day be open or not. For instance,

on the occurrence of a State funeral or a royal birthday it is irritating to the foreigner to find in locked doors the first intimation that he must intermit his studies for the day. Another slight inconvenience may be mentioned. As I said above, the Bibliotheca occupies a portion only of the convent; the rest of the building is a police-station, and beneath some of the reading-rooms are the cells or cages in which malefactors are confined when awaiting their trial. As is well known, the Portuguese have the peculiar custom of keeping their prisoners as it were in public, and free access of friends and foes is permitted. Thus lively scenes are witnessed from the windows, and strange noises arise from below, which are out of harmony with the traditions of the building and distracting to the most diligent reader.

It is now time to speak of the treasures of the Bibliotheca Nacional. They are considerable, being the spoils of the chief monasteries in Portugal. Perhaps the most extensive and valuable collection is that which came from the great Monastery of Alcobaça. The whole library, and even the quaint bookcases, were transferred to Lisbon; and the fine room in which they were formerly kept, with a Latin inscription inviting to study still conspicuous over the doorway, is now degraded to be the dormitory of a cavalry barracks.

The books are apparently dispersed throughout the Bibliotheca, but the MSS. are not divided; they are numerous and interesting, and of them there exists (what is so rare in Portugal) a printed catalogue. Besides the wealth of monasteries, we find here private collections bequeathed by their former owners. Among these is the library of the Marquis of Pombal, who had ample opportunities of collecting rare works. Much also of his correspondence is here preserved. I will only mention among the English letters an amusing one from W. Julius Mickle, in which that early translator of Camoens laments that the unfortunate Portuguese poet was not born later that he might have enjoyed the discriminating patronage of the great Minister of Joseph II. Of course a room is devoted to Camoens and decorated with his bust; here may be seen MSS. and early printed editions of his poems and translations of them into almost every European language. One is tempted to say something of the many English translations, but this letter is already too long and the temptation must for the present be resisted.

In estimating the treasures and possibilities of such a library as I am describing, the foreigner is much at a loss in selecting what is most characteristic; but in looking through the old written catalogue, I was struck by the apparent extent and variety of the collections of Portuguese poetry and popular songs reported to exist in MS. Your contributor Mr. Wentworth Webster, whose interest and researches in the folk-lore and literature of Southern France and Spain are so well known, informs me that valuable work might be done in critically comparing the popular poetry of Spain and Portugal. His opinion is, that the songs of Portugal are more perfect in metrical form and rhythm, while those of Spain are superior in poetical merit. He attributes this to a difference of style and instruments of music in the two countries. It appears to me that the materials for such a comparison exist partly in this library. The person who should make it would require a thorough knowledge of the languages, and even of the dialects of the Peninsula; but, happily, such knowledge is not rare even among English residents in Lisbon.

It would be wrong to close this account of the Bibliotheca Nacional without gratefully acknowledging the uniform kindness, courtesy, and attention of the director—Senhor Pereira

—and his assistants. The library could not, under present conditions, be better administered.

Before concluding I must mention one library which is not, but ought to be, in Lisbon. It is the library of the palace and ex-monastery of Mafra. Although not very distant from the capital, Mafra is off the line of railway and is practically inaccessible to readers. The library is kept in a fine hall paved with red and white marble, the walls are lined with bookcases of costly foreign woods, the shelves of which are well filled with volumes, many of them gorgeously bound. A white gallery runs round the room, the walls and ceiling of which are decorated with stucco ornaments after the manner of the eighteenth century. Oxford readers may form an idea of its appearance if I add that it is not unlike the old library at Blenheim Palace, but larger. Nobody would wish to remove the books from such a home, if its original custodians remained to guard them. But now these books are not only useless but also insecure, and signs of neglect are daily becoming more apparent.

The library is said to contain 30,000 volumes, but the MSS. are not numerous and are chiefly of an ecclesiastical character. There would be ample room for the collection in the Bibliotheca Nacional, if accommodation for the howling malefactors were found elsewhere.

LLEWELYN THOMAS.

THE DATE OF THE "APOLOGY" OF JUSTIN MARTYR.

British Museum: Jan. 27, 1896.

The precise date of Justin Martyr's *Apologia pro Christianis* is a matter of some interest, and it has been very variously fixed by different writers. In the *Encyclopædia Britannica* it is placed between 138 and 140 A.D. Prof. Hort at one time assigned it to about 146 A.D., and in his recently published *Lectures on the Ante-Nicene Fathers* dates it "two or three years before the middle of the century"; while the latest editor, Dr. Veil, places it between 153 and 155 A.D. It therefore seems worth while to call attention to a piece of evidence which tends to provide a more definite terminus *a quo*.

In chap. xxix. Justin refers to a recent event in which a prefect of Egypt, named Felix, was concerned: καὶ ἦν τις τῶν ἀμετέρων . . . Βιβλίου ἀνθρακῆς ἐν Ἀλεξανδρείᾳ Φίλων ἡγεμονεύοντι, κ.τ.λ. Now this Felix, whose full name appears to have been Lucius Munatius Felix, is mentioned in a papyrus in the British Museum (No. cclviii.) as the successor of M. Petronius Honoratus, who is shown by a Berlin papyrus (No. 265) to have been prefect in 148 A.D. The exact date at which Felix succeeded Honoratus cannot be fixed; but his period of office had certainly come to an end before August, 154 A.D., when M. Sempronius Liberalis appears as prefect (Berl. Papp. 26, 372). Honoratus was at the beginning of his term of office in 148 A.D., so that it is not probable that Felix can be placed earlier than 150 A.D. Justin's language is not definite enough to enable us to say how long before the time of his *Apologia* the incident of which he speaks took place; but it is clear that the *Apologia* can no longer be assigned to any very early year in the reign of Antoninus Pius, and that the dates given by Harnack (152-154 A.D.) and Veil (153-155 A.D.) are approximately correct.

F. G. KENYON.

THE FORM "FRIAR."

Oxford: Jan. 23, 1896.

In English words derived from the French the sound *i* (as in *ice*) is a very common development in Modern English of an older *e* sound

(as in French *été*), when this *e* is preceded or followed by the sound of *r*. There is therefore nothing irregular in the representation of Old-French and Middle-English *frere* by the form "friar" in Modern English. Compare "quire" = Middle-English *quere*, Old-French *quer*, Latin *chōrum*; "enquire" = Middle-English *enquere*, Old-French *enquerre*, Popular Latin *enquēre*, Latin *in + quaerere*; "squire" = Old-French *esquerre* (Mod. *équerre*), Popular Latin *exquadra*; "umpire" = Middle-English *noumpere*, Old-French *nonper*, Latin *non + parem*. Compare the obsolete forms *rampire* and *camphire*, for older *rampere* and *camphere*, representing Old-French *rempar* and *camfre*. See on this point a letter of mine in the ACADEMY, No. 818.

The same development of sound is found occasionally when the *r* precedes. The clearest case is that of "contrive," the Middle-English form of which was *contreve*, which represents the true base of Old-French *trover*, Popular Latin *tropare* (as "beef" = Old-French *boef*, Latin *bōvem*; and "people" = Old-French *pueple*, Latin *pōpulum*). With this we may compare "trifle," a common Middle-English form of which was *trefele* (*trefele*) which occurs in "Piers Plowman," the *e* of which represents an Old-French *treufle*, a dialect pronunciation of *truffle*, "truffle." "Briar" (= Old-English *brēr*, *brēr*) and "tire" (= Old-English *teran*, "to tear," "to tire") show a like development of sound in English words. In this way we may explain "fry" for Middle-English **frē*, Icelandic *frō*, "seed."

A. L. MAYHEW.

[In Dr. Chance's letter in the ACADEMY of last week, p. 79, ll. 29 and 28 from end, delete the words "and the M.E. forms of choir"; namely, *quer* and *quere*.]

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, Feb. 2, 4 p.m. Sunday Lecture, "Rabbish," by Dr. T. W. Drinkwater.
4 p.m. South Place Institute: "The Gold Era in South Africa," by Mr. W. Basil Worsfold.
7.30 p.m. Ethical: "Impressionism; or, the Logic of Modern Painting," by Mr. D. G. McColl.
MONDAY, Feb. 3, 4.30 p.m. Victoria Institute: "Mount Sinai," by Prof. Hall.
5 p.m. Royal Institution: General Monthly Meeting.
8 p.m. London Institution: "The Campaign of Marango," by Col. Matthey.
7.30 p.m. Carlyle: "The Administration of an Indian District," by Mr. W. Irving.
8 p.m. Royal Academy: "Romanesque Architecture," III., by Prof. G. Aitchison.
8 p.m. Society of Arts: Cantor Lecture, "Alternate Current Transformers," III., by Dr. J. A. Fleming.
8 p.m. Aristotelian: "Prof. James on the Emotions," by Mrs. Sophie Bryant.
8 p.m. Royal Institute of British Architects.
TUESDAY, Feb. 4, 3 p.m. Royal Institution: "The External Covering of Plants and Animals," IV., by Prof. C. Stewart.
3 p.m. Anglo-Russian: "Notes of a Siberian Traveller," translated from Korolenko.
8 p.m. Biblical Archaeology: "The Symbols on Funeral Stelae," by Mr. P. Le Page Renouf; "Some Fragments of the Hebrew Bible, with Peculiar Abbreviations," by the Rev. Dr. Friedländer.
8 p.m. Society of Arts: "The Garden in Relation to the House," by Mr. F. Inigo Thomas.
8 p.m. Civil Engineers: Discussion, "Recent Developments in Gas-Engines," by Mr. Dugald Clerk.
8.30 p.m. Zoological: "The Reptiles and Batrachians collected by Dr. A. Donaldson Smith on his Expedition to Lake Rudolf," by Mr. G. A. Boulenger; "A Collection of Fishes made by Dr. Donaldson Smith during his Expedition to Lake Rudolf," by Dr. A. Günther; "The System of Coloration and Punctuation in the Beetles of the Genus *Calligrapha*," by Mr. Martin Jacoby; "The Oblique Septa in Passerines and other Birds," by Mr. F. E. Beddard.
WEDNESDAY, Feb. 5, 4 p.m. Archaeological Institute: "Recently Discovered Mural Paintings at Willingham Church, Cambridgeshire, and elsewhere in the South of England," by Mr. Charles E. Keyser; "A Cyprian Terra-cotta," by Mr. Telford Ely.
8 p.m. Geological: "The Morte Slates and Associated Beds in North Devon and West Somerset," by Dr. Henry Hicks; "Evidence of Glacial Action in Australia in Permo-Carboniferous Times," by Prof. T. W. Edgeworth David; and "The Structure of the Pleistocene Skull," by Mr. C. W. Andrews.
8 p.m. Society of Arts: "The Mexican Drainage Canal," by Mr. Frederick Henry Chesebrough.
8 p.m. Elizabethan: "The Relations between the Elizabethan and Augustan Ages of English Literature," by Mr. T. Seccombe.

THURSDAY, Feb. 6, 3 p.m. Royal Institution: "Dante," IV., by Mr. P. H. Wicksteed.

6 p.m. London Institution: "Two Forgotten Italian Masters—Cherubini and Spontini," by Mr. Carl Armbruster.

8 p.m. Royal Academy: "Romanesque Architecture," IV., by Prof. G. Aitchison.

8 p.m. Linnean: "Polystelic Roots of Certain Palms," by Mr. B. J. C. Mack; "A Remarkable Use of Ants in Asia Minor," by Mr. R. Morton Middleton.

8 p.m. Chemical: "The Molecular Weight and Formula of Phosphoric Anhydride and of Metaphosphoric Acid," by Prof. Tilden and Mr. R. E. Barnett; "Lead Tetracetate of the Plumbic Salts," by Mrs. A. Hutchinson and W. Pollard; "An Improved Mode of Determining Urea by the Hypobromite Process," by Mr. A. H. Allen; "An Examination of the Products obtained by the Dry Distillation of Bran with Lime," by Dr. W. F. Laycock; "Luteolin," by Mr. A. G. Perkin.

8.30 p.m. Antiquaries.

FRIDAY, Feb. 7, 7.30 p.m. Geologists' Association: Annual General Meeting; "Some Structural Characteristics of the Granite of the North-West Himalayas," by the President, General C. A. Macmahon.

8 p.m. Philological: "The Song of Wode," by Mr. J. Gollancz.

9 p.m. Royal Institution: "Portrait Painting in its Historical Aspects," by the Hon. John Collier.

SATURDAY, Feb. 8, 3 p.m. Royal Institution: "Realism and Idealism in Musical Art," II., by Prof. C. H. H. Parry.

3.45 p.m. Botanic: General Fortnightly Meeting.

SCIENCE.

THE ARMENIAN VERSION OF THE NEW TESTAMENT.

Texts and Studies of Euthaliana, No. 2. By J. Armitage Robinson, D.D., Norrisian Professor of Divinity in Cambridge. (Cambridge: University Press.)

In this work Prof. Robinson devotes three chapters to Euthalius, "the first Masorete of the New Testament"; one to Codex H of the Paulines; one to the Armenian Version and its supposed relation to the Paulines.

In many Greek MSS., and in the Armenian Version of the New Testament, we have prologues to the Pauline Epistles, to the Acts, and to the Catholic Epistles, tables of lections and of quotations occurring in them; summaries of the Acts chapter by chapter, also of the Epistles, &c. The net result of Prof. Robinson's examination is to deprive Euthalius of the authorship of some of this work traditionally ascribed to him, and in particular of the piece called the *Martyrium Pauli*, which, if it were really by Euthalius, would fix the date of his first work on the Paulines at 396 A.D. This *Martyrium*, however, is so much in the style of the undoubtedly genuine prologues that Prof. Robinson supposes it to be an intentional imitation of them. But this is very disputable; and I do not think that the inelegant mannerisms of Euthalius' style would be imitated by another. The question, too, always remains: Why should a later writer, desirous of adding before the Paulines an account of Paul's martyrdom, have troubled himself to imitate Euthalius in so many subtle ways? To this Prof. Robinson gives no satisfactory answer.

On pp. 50-65 are printed several pages of Codex H, which Prof. Robinson has for the first time deciphered. In chap. v., "On the Relation of the Armenian Version to Euthalius," he rejects the conclusion which the present reviewer had arrived at, that the Armenian Version of the Paulines directly represents the text of Pamphilus of Caesarea; and he shows that that conclusion was based on too narrow a basis of induction. But it is in connexion with this

point that Prof. Robinson contributes new information of the most important kind. Attempts have been made to prove that the text of the Syriac Gospels lately found at Sinai is not one out of which the Peschito was afterwards developed, but is a degenerate form of the Peshito itself. If such a view be true, the Sinaitic text has no value as a very primitive form of text. Here Prof. Robinson steps in, and shows that in numerous instances the Armenian has a text found nowhere except in Syr^{Sin}. Therefore the early Syriac text from which the Armenian was originally made was a text closely akin to the one found by Mrs. Lewis.

It is related by Moses of Chorene that the Armenian Fathers revised the Armenian Bible early in the fifth century from Greek MSS. brought from Constantinople. The earlier version so revised had been made by St. Sahak from Syriac. Prof. Robinson's discovery in the Armenian of old Syriac elements might, therefore, have been expected. The question remains: What was the date of this earlier Armenian Version? If we are to believe the account of Moses of Chorene, that St. Sahak made it, it will fall as late as about 400 A.D. But Moses is not so good a witness as Goriun and Lazar of Pharpi, who declare that St. Sahak translated from Greek; and in the face of their evidence we must reject the account of Moses, except so far as the latter attests that the earliest Armenian Version was made from Syriac. An Armenian writer of the seventh century, Theodor Khrthenawor, supplies us with the information we want. In a treatise written against an Armenian sect of Docetic heretics or Cathari (printed at Venice in 1833), he says that these sectaries declared that the "first Armenian translation" of the New Testament should not be received, because it contained verses 43 and 44 of Luke, chap. xxii., in which it is related that Jesus was comforted by an angel and sweated drops of blood. They also said that Gregory the Illuminator had not quoted these verses in his Commentary on the Lord's Passion. Theodor, in his answer, admits that the objectionable verses stood in the first version, but in regard to St. Gregory he raises a twofold contention: (1) That he had quoted the Third Epistle of Paul to the Corinthians, and so given to it the weight of his testimony, this *although* the Nicene Fathers only admitted into the Canon to be read in church two pentads and one tetrad in number of Paul's Epistles. The 3 Corinthians, says Theodor, was included in the old edition (of the Armenian New Testament), but is not in the new recension of it. "If it be rejected," says Theodor, "and excluded from the Church because it is not reproduced in the newly circulated translations of the older gospel, you, in so rejecting it, censure St. Gregory." (2) St. Gregory in his commentary took the verses of the Gospels—not according to the complete evangelic order of the chapters—and put them together in such an arrangement as best suited the simplicity of those whom he taught.

The drift of the first of these arguments is not quite clear; but it apparently means

that, just as the Nicene Council ignored an Epistle of Paul which is yet to be received on the authority of St. Gregory, so St. Gregory might ignore Luke xxii. 43, 44, without really prejudicing the authenticity of these verses. The drift of the second argument is clear. It is that Gregory had the verses in his translation of the Gospels, and only did not quote them because it did not suit his methods of exposition to do so.

The implications of these arguments of Theodor are very important. They are these:

(A) There was an Armenian Version, at least of the New Testament, as early as the days of St. Gregory—i.e., almost at the beginning of the fourth century.

(B) This version comprised not merely the Gospels, but the Paulines as well. Otherwise 3 Cor. would not have formed part of it.

(C) This early Version was made from Syriac; for it contained 3 Cor., which stood in the Syriac canon and in no other.

These three conclusions tally exactly with the plain traces—pointed out by Prof. Robinson—of the oldest Syriac Version both in the Armenian Gospels and in the Paulines. But more than this, if an Armenian Version, made as early as, say, 325 from Syriac, was made from a text closely akin to Syr^{Sin}, it follows that such a text must have been (a) much older than 325 A.D., and (b) must have been the text officially received at that older time in the Syriac Church. It would seem that the Peshito text had not yet been formed, and that in the method of its subsequent formation and development it resembled the second Armenian Version, which alone survives to us.

It remains to point out that the Armenian is not the only version which has traces of the older Syriac text. For the Georgian Version has many similar ones—e.g., it renders Mc. vii. 19, *Εἰς τὸν ἀφελῶνα ἐκπορεύεται* thus: "It goeth out with a going out." In Mc. viii. 4 it renders, "whence canst thou satisfy." In Rom. v. 8 it = "God manifested his love." In 1 Cor. iv. 12 it agrees with the Armenian in rendering the passive participles by active ones. In 2 Cor. v. 10 it practically gives the same text as the Armenian, which here follows the reading of Ephrem and Aphrahat. It has the same rendering as the Armenian in Rom. xi. 26, Rom. xiii. 11, 1 Cor. ix. 13, 1 Cor. ix. 15 (similar only), 2 Cor. x. 11. In 1 Cor. x. 24 it adds *μόνον*. In 1 Cor. xi. 19 it has "divisions are about to be." Prof. Robinson thinks that the Armenian rendering of John iv. 31—"And while they were not yet come, the disciples were beseeching Him and saying, Rabbi, eat bread"—is peculiar to that version. But the Georgian also equals: "But while they were not yet come [or until they were come] during this speech [*i.e.*, ἐν τῷ μεταξὺ] his disciples addressed him, and said, Rabbi, eat." In Matt. v. 18 also the Georgian adds *καὶ τῶν προφητῶν*, with the Ferrar group of Greek MSS.

In the above I have only tested the Georgian for the older readings noticed as in the Armenian, by Prof. Robinson; but they are adducible by scores from this little-

known version, which, like the Armenian, seems to have been originally based on an old Syriac text and afterwards remodelled according to Greek MSS. But whereas the remodelling of the Armenian was done by Sahak and Mesrop early in the fifth century, that of the Georgian was possibly as late as St. Euthymius, who died 1026, having made his new recension of the Georgian Bible in Mount Athos where he was Abbot. I look forward with confidence to finding, either at Athos or Sinai, or in Jerusalem, or in Tiflis, a Georgian New Testament earlier than this recension; and then we shall have a fresh clue to the nature of the earliest Syriac text. It is not improbable that old copies of Georgian lectionaries and liturgies would also aid us in recovering the earliest Georgian text.

A comparison of the Georgian text of the Paulines with the Armenian and Peschito, and of all three with Ephrem's commentary, proves that the Armenian and Georgian were translated from the Syriac text used by Ephrem. For in hundreds of cases they agree with Ephrem against the Peschito; and practically never agree with the Peschito without the assent of Ephrem (that is, wherever Ephrem's reading can be ascertained). It follows that the agreement of Armenian and Georgian, or of either of them with Syr^{Sin}, represents Ephrem's Syriac. The lineaments of the original Syriac have in the Georgian been less revised away than in the Armenian.

It is not impossible that many readings of the primitive or unrevised Armenian text may be lurking in their older writers. Theodor adduces what appears to be a citation from it: "The house of the giant is not plundered, unless first the strong man be bound." These words, he says, the heretics put into the mouth of Christ. The corresponding text of Syr^{Sin} is lost; but we may note the primitive ring of this citation, which reads like an echo of some folk-story, pressed by Jesus into the service of His parable.

F. C. CONYBEARE.

CORRESPONDENCE.

AN ANCIENT BAUDD'A TILE.

Muswell Hill, N. : Jan. 18, 1896.

It may interest Aryan scholars to know that I have received from Burma an ancient Baudd'a tile, found at Tagoung, on the Irrawadi, which centuries ago was the capital of the country, and whence the religion of Sākya Muni was first introduced into Burma. The sculpture represents Gautama, the Budd'a, in the "witness" attitude, with Śāriputra on one side and Maudgalajāna on the other. Underneath the figures is an inscription in characters midway between those found in Kutila and in Assam. So far as I know, it is the only instance of the use of these letters in Burma. For the decipherment of the inscription I am indebted to my friend Don de Zilva Wickremasinha. It is the celebrated stanza by which Assag'i received the above-named disciples into the Sañ'ga, namely:

"Jē d'ammā hetuppab'avā tēsam hētum Tat'āgatō āhā,

Tēsañ k'a jō nīrōd'ō ēvam vādī Mahāsamaṇō."

Now it is a noteworthy fact that the Sanskrit form of this Pāli stanza was the first original Baudd'a text on religious monuments discovered in India. In 1835 it was read for the first time

by Prinsep on the pedestal of a mutilated statue of the Budd'a found in the ruins of an ancient city near Bak'ra. Since then a sculpture of Gautama in the "witness" attitude, of the eleventh century, has been found in the western portion of the temple at Budd'a Gajà, and the Sanskrit form has also been discovered on a stone taken from the excavations of the Stûpa of Sarnât. It is as follows:

"Jô d'armâ hêtu-prab'avâs têsâm hêtum Tat'â-gata uvâk'a,
Têsâm k'a jô nîrôd'a êvam vâdî Mahâ S'ram-
anaâ!"

When he first heard of Prinsep's discovery Csoma de Côrôs remembered having frequently met with the stanza in Tibetan books (see Burnouf, *Le Lotus de la bonne Loi*, p. 523).

To the Burmese these words constitute a real summary of the Tat'âgata's teaching, so I venture to translate them conceptually rather than literally:

"'Tis he proclaims our being's rise,
Of ceaseless life the ebb and flow;
'Tis he, the great Tat'âgatô,
Who trod the Path and taught release,
Forsook the world for perfect peace,
And preached the noble virtues!"

HERBERT BAYNES.

PHOENICIAN INSCRIPTIONS FROM CYPRUS.

Manfield College, Oxford: Jan. 21, 1896.

Mr. Cooke draws attention to the use of the divine names Eshmun and Melqarth as personal proper names in the inscriptions published by him in the *ACADEMY* of January 16. This usage by itself would lend an interest to these inscriptions; for, though not unknown, it is rare. Instances, including Eshmun and Melqarth, are cited by Bloch (*Phoen. Glossar*, p. 16). Eshmun, in Mr. Cooke's first inscription, clearly seems to be a genuine instance of the usage. Melqarth, in the third inscription, is more questionable.

If אֲדָרִי at the beginning of the inscription be rightly deciphered and translated "his lord," a proper name should immediately follow; I would propose, therefore, to translate, "his lord, Ben-Melqarth, the son of Mikal." There is a good deal of analogy for compound names of the type Ben-Melqarth: that is, of names in which the word "son" is followed by the name of a deity. Thus, we find in Aramaic בְּרִכְיָהוּ (*De Vogüé, Syrie Centrale*, 73), ברִעְיָהוּ, Bar-Hadad, Bar-lîbâ (*Transactions of the Soc. of Bibl. Arch.*, vol. vi., p. 438), perhaps the Biblical בְּרִיקָה; but בְּרִיחִיר is probably only an apparent example. I am not aware of a Phœnician instance beginning with בן, but the parallel feminine form בַּת is common; see, e.g., *C. I. S.* 727, בַּת בַּעֲלַחַת, בתבעל בַּת—where, it will be observed, בַּת is first used as part of the proper name Bath-Ba'al (cf. Ben-Melqarth), and then in its ordinary sense, daughter of Baal-Hanno (cf. son of Mikal)—and, further, Nos. 775, 792, 887. Thus, if my interpretation be correct, the inscription is of considerable interest as furnishing the masculine parallel, hitherto undiscovered in Phœnician, to the common feminine בַּת בַּעֲלַ = Bath-Ba'al.

G. BUCHANAN GRAY.

THE AMERICAN PSYCHOLOGICAL ASSOCIATION.

We quote the following from the *New York Nation*:

"The meeting of the American Psychological Association in Philadelphia during the holidays was a notable one, chiefly because it was the first joint meeting with the American Naturalists. The psychologists have not affiliated with the naturalists formally, but their meeting with them this year

was so evidently to their advantage that it may well be their settled policy hereafter. The rapprochement between psychology and biology was celebrated in a special way on Saturday morning (December 28), when the whole half-day was given up to a set discussion on 'Consciousness and Evolution,' in which well-known speakers on both sides took part. The size of the audience and the presence of representatives from other societies showed the general interest the topic aroused. The speakers for biology were Prof. Cope of Philadelphia and Prof. Minot of Boston, and the psychologists on the programme were Prof. James of Harvard and Prof. Baldwin of Princeton. Besides these, others also spoke from the floor, notably Prof. Ladd of Yale and Prof. Strong of Chicago. In all the speeches the reality of the alliance between the two branches of inquiry was abundantly evident, and this may be made clearer from the mere statement of two positions which seemed to be assumed by the speakers generally. In the first place, there seemed to be no question in any one's mind as to the application of the evolution doctrine to consciousness. It was taken for granted that genetic psychology sets a problem of race-growth in the same way that genetic or evolutionary biology does; and secondly, it was about equally clear from the utterances of the two biologists and of one at least of the psychologists (Prof. Baldwin), that the two sciences are coming to think that their historical ground is common in all its extent—i.e., that consciousness is co-ordinate with life. Two important steps were taken by the psychologists looking toward enlarged activity. A committee was appointed to consider the matter of formulating a series of mental and physical tests to be made on students in the colleges—the idea being to secure material for practical utility to the teaching profession, and also to reach scientific results of a statistical kind. The other move was made in the direction of forming a section for philosophical discussion. This latter matter, however, was left in the hands of the executive council for report at the next meeting. Abstracts of the proceedings, together with the debate on 'Consciousness and Evolution' in full, are to appear in the *Psychological Review* for March."

SCIENCE NOTES.

PROF. T. GLAZEBROOK'S memoir of J. Clerk Maxwell, which forms the new volume of the "Century Science Series," edited by Sir Henry Roscoe, will be published by Messrs. Cassell & Co. early next month.

At the annual meeting of the Geologists' Association, to be held at University College on Friday next, the president, Lieut.-Gen. C. A. McMahon, will deliver an address on "Some Structural Characteristics of the Granite of the North-Western Himalayas," illustrated by the lantern.

At the Royal Institution, on Thursday next, Prof. H. Marshall Ward, the new professor of botany at Cambridge, will begin a course of three lectures on "Some Aspects of Modern Botany."

At the meeting of the Victoria Institute on Monday next, a paper will be read on "Mount Sinai" by Prof. Hull, who has just returned from a visit to that region.

MR. C. M. PLEYTE, who has been for several years at the head of the Ethnographical Museum of the Zoological Society of Amsterdam, has resigned his post, and retires at the end of April. Mr. Pleyte has contributed several valuable papers to the anthropological journals of the continent.

PHILOLOGY NOTES.

THE library of the late M. Ernest Renan has been purchased by Mme. Calmann Levy, the widow of Renan's publisher, and presented by her to the Bibliothèque Nationale, where it is proposed that it should be kept in a special room. The collection consists of about 10,000 volumes, and is specially rich in Oriental and Biblical works.

THE Spanish Government has purchased all the Oriental books and MSS. of Don Pascual de Gayangos. Their destination is the library of the Royal Academy of History.

REPORTS OF SOCIETIES.

VIKING CLUB.—(Friday, Jan. 10.)

THE Rev. A. Sandison, president, in the chair.—A paper was read by Mr. Gilbert Goudie on "The Norsemen in Shetland." The paper was not intended to trace in historical sequence the incidents from age to age of the Scandinavian occupation of the Shetland Isles, but to catch the salient features of that occupation with a view to determining whether and to what extent the race and racial qualities of the Norsemen have continued in those islands to the present day. The conquest and settlement of the isles by the Norsemen in the end of the ninth century, and the absorption, rather than the extinction, of their Celtic predecessors, were first referred to, after which the distinctive features of Scandinavian life and polity were sketched—the growth of the Odal (or "Udal," as termed in Orkney and Shetland) system of land tenure as contrasted with the feudalism elsewhere prevailing in Western Europe; the consequent freedom and independence of the people under a code of native laws; and the settlement, in accordance with those laws, of succession to heritable and movable estate by a Shuynd Court, whose decision recorded in a Shuynd Bill was held as determinative; the equal division among heirs (with a reduced "sisters' part"), the law of primogeniture as affecting succession to property being practically unknown; the very perfect system of local government, under the charge of the "Great Foud" (of Shetland (Norse Foged), whose head Court (the Althing) met at the Loch of Tingwall once a year or oftener, as public circumstances demanded, all the "freeborn" inhabitants being members, with equal voice and vote, and the functions of the Court both legislative and judicial; the subordinate parochial courts under the Parish Fouds, with officials termed "Lanrightmen" (Lögretsmenn), to represent the rights and interests of the people—the whole system very closely resembling the administrative system formerly, and to a large extent to this day, prevailing in Norway. These local institutions, constituted under the native laws, which were closely akin to those of Norway, continued with marked persistency long after the Orkney and Shetland Isles were pledged to Scotland under the contract of marriage between Margaret of Denmark and King James III., in 1468, under which redeemable title the islands are still held by Great Britain. But it was pointed out that the subversion of these local laws and institutions, and their assimilation to Scottish forms, became a gradual system under the Earls of the Royal House of Stewart from shortly after the Reformation in Scotland, and about the middle of the sixteenth century, and was pursued with equal persistency by their successors. Notwithstanding the loss in this way of their native laws and ancient freedom, the islanders continued to cherish the language, the spirit, and the traditions of their forefathers; and it was explained by what aggregation of evidence—racial, linguistic, documentary, as well as by survivals in the local nomenclature, and in social and domestic forms and usages—it was justifiable to assert that, as in former ages, the Norsemen were the conquerors and colonisers of the Shetland Isles; so their descendants in the isles at the present day are, if slightly disguised, yet none the less true and genuine Norsemen.—Mr. F. T. Norris said that he had been much gratified by this paper on a remote part of Great Britain, the details of which might afford matter for consideration. It was a pity no quotations had been given by the writer from the Norse documents and poems mentioned, and that he had not instanced any of the place-names to which he referred. As it was, the paper could only be regarded as an outline for more extended studies, which he hoped Mr. Goudie would undertake, especially with regard to the place-names, which are so rapidly disappearing.—Mr. A. W. Johnston remarked, with regard to Mr. Goudie having taken it for granted that the Picts were Celts, that there were many scholars, such as

Karl Blind, who maintained that the Picts were a Teutonic race, with fair hair and blue eyes. An interesting point with regard to the Norwegian government of the islands was that the Earl of Orkney had to undertake their defence at his own cost, on which account he did not have to contribute any tax to the King of Norway, his nominal sovereign, as had to be done by the Earls in Norway itself. With regard to the pledging of the sovereignty of the islands by Norway, Orkney was first pledged by special treaty, and, there not being sufficient money to pay the remainder of the Princess's dowry, Shetland was likewise pledged, but without any treaty being apparently drawn up. The old Schynd Court, which granted a Bill to each successor to an Udal holding, has ceased to exist, so that at present Udalers have no proper legal method of making up their title to their heritages, an anomaly which calls for rectification. The speaker called attention to Sir George Dasent's theory, that the islands were empty and desolate when the Norsemen first invaded them, and that it was not before their swords that the ancient inhabitants disappeared: a theory which he drew from the fact that the Sagas are silent on the subject of conflicts. Mr. Johnston also pointed out that the "collie" or old black lamp was still in use, and that he had recently acquired one in Orkney, as well as an iron mould in which one had been made last year. — Mr. W. F. Kirby said that there seemed to be very considerable doubt as to who the Picts were. A recent writer had put forward the opinion that they were a Finnish race, who preceded the Norsemen in the countries they inhabited. — Mr. Norris said he favoured the view that the Picts were early Norsemen, their name and their exploits, as represented in the Irish Annals, resembling those of the Vikings of later years. — Mr. A. F. Major said that if the last speaker meant that the names "Pict" and "Viking" were akin, some evidence besides the possibility under phonetic laws of the *p* and *b* interchanging was desirable, and he hoped Mr. Norris would develop his views on some future occasion. With regard to criticisms on Mr. Goudie's paper, it should be observed that it was only a summary of studies, the details of which Mr. Goudie had for the most part already given to the world in various papers. — The Rev. John Spence said that Shetland as a whole was very dear to him, and he was sorry that he had not come prepared to discuss the subject at length. He also regretted that Mr. Goudie had not entered into fuller detail: light upon the place-names especially would have been most valuable. He hoped, however, that Mr. Goudie would favour the club again on the subject. He himself, as a Shetlander, had navigated the islands in every part, and knew every rock and headland round the coasts, and the whole country inland as well. He had also travelled all the world over, and knew and loved people of all nations; but he was bound to say that his heart always retained a special love for "the old rock" and its inhabitants above all others, and therefore the chance of being present that night had been very welcome to him. — The president said that if to-night we had missed something of the detail we might have desired, it arose, he thought, from the fulness of the lecturer's knowledge of his subject and his fear to overload it with details. Shetlanders could probably fill in for themselves many of the gaps, but possibly others who were not connected with the islands would have appreciated the lecture better had fuller details been given. He felt much interest in the problem of the Pictish inhabitants; for though Mr. Goudie said they were probably absorbed, local tradition in North Shetland at any rate said very decidedly that they were exterminated after long and desperate fighting; and to this he inclined, in spite of the opinion of Sir G. W. Dasent, quoted by Mr. Johnston, that they had previously left the islands, as no warfare is recorded in the Sagas. In Unst there was a tradition that the warfare continued till the only surviving Picts were a priest and his son. Their one possession of value was a knowledge of the way to brew heather-beer. The Norse invaders, coveting this secret, offered their captives their lives in return for the knowledge of it. The priest consented to teach it them on condition that they first slew his son. When this deed was done he

defied them, and carried the secret with him to his grave. So for good or ill the art of brewing beer out of heather was lost to the world. It was a question whether there was any real survival of Celtic names in Shetland. If there were none, the fact supported the view that the Picts had been exterminated, not absorbed, assuming that they had not been destroyed by pestilence. If we may judge from many other instances, place-names have such wondrous vitality that many of them must have survived, had the earlier inhabitants been absorbed. This was especially the case in a country like Shetland, where every feature in the landscape, each stone along the shore, every rock and skerry, even to the reefs below the surface, every knoll and dell, even to a dimple on a hill side, had a local name describing it. These names, however, were fast dying out; and for this the curse of the lovers of the past will rest on the Scotch schoolmasters and the officers of the Ordnance Survey. The schoolmasters transformed and explained away the names they were too ignorant to understand; and the Survey officials took down the local nomenclature from the lips of the most talkative, and therefore generally of the most ignorant, people. He was afraid, too, that the ministers, or many of them, would have also to stand in the pillory for the destruction they had wrought in their crusade against superstition. However, he was glad to say that the researches of Mr. Jacob Jacobsen had aroused much interest, and there was some hope that the process of destruction would be arrested. He himself had heard in use almost all the personal names mentioned by Mr. Goudie, and he thought that the Norse forms still persisted, the forms given as corruptions being pet names or diminutives. It had been very interesting to him, when visiting Norway some years ago, to find that seafaring terms used by the fishermen and boatmen, and also the peasants' names for flowers and plants, were practically identical in Shetland and Norway. As regards the prospect of the Norse element in the islands continuing, it must be borne in mind that Shetlanders have a wonderful faculty of absorbing other races, and even Scotchmen and their descendants settled in the islands soon become Shetlanders in feeling and develop a true insular hatred of everything Scotch. This hatred of Scotchmen was doubtless partly due to the fact that the ministers, schoolmasters, and lairds, classes all likely at one time or another to arouse animosity, were Scotch. As regards the landholders being mainly of Scotch descent, the way in which the native Udalers were rooted out and their lands acquired by foreigners made a very shameful record. In his boyhood Prince Lucien Bonaparte had visited the islands on the same errand as Dr. Jacobsen, and stayed with his father. The Prince's opinion was that the language in Shetland had never been a pure Norse tongue. Ecclesiastical buildings abounded; and this was especially so in the case of small chapels dating from Roman Catholic times, which were so frequent along the coast, all now in ruins. The ancient dykes referred to by Mr. Goudie were a noticeable feature in the landscape, and were remarkable. They exist only in outline, and are broken by many gaps. When used for division walls, if they were ever so used, they must have been constructed for the most part of turf. Possibly they were never intended to do more than indicate the delimitations of different townships. In conclusion, he would only refer to one more legend, that of the so-called New Kirk in Unst, of which the story ran that it had never been finished, for whatever the builders built by day the Picts came and destroyed by night, till at last the task was given up in despair. From careful examination of it, and calculation as to the amount of material remaining in the walls and ruins (there being little reason to suppose that the stones had been removed for other purposes), he thought that the story of its never being finished was true, and even that there might be some truth in the legend told about it. Close to the ruin there were the remains of a stone circle, perfect on the far side, though on the near side the stones had evidently been removed. (Query, to build the church?) On the under side of the church was a green mound, into which he had dug, discovering many fragments of pottery, calcined bones, heather charcoal and white, sea-worn pebbles, which (Mr.

Anderson told him) were associated with interments where the dead had been burned. His conclusion was that the building dated from early Christian times; and that a burial-place and place of meeting held sacred in heathen days had been chosen as its site, possibly out of the spirit of monkish fanaticism that led to the desecration of heathen shrines in other parts also. But many of the people, though perhaps outwardly Christian, still cherished their old beliefs, and, angered by the sacrilege, came by night to undo the builders' work till their superstitious fears led them to abandon it.

ASIATIC.—(Tuesday, Jan. 14.)

THE Rev. Dr. Gaster in the chair.—A paper was read by Mr. George Phillips (late China Consular Service) on "Mahuan's Account of Cochín, Calicut, and Aden in the Fifteenth Century." The description of these countries from the pen of a Chinaman showed the traveller to have been a close observer of what he had actually seen. Treating of Cochín, he gave a description of the various classes of that country, such as the Nairs, Chettis, and Klings, and also of the Yogis. The cultivation of pepper was spoken of, and a list given of the coins and of the weights and measures in use there. Calicut was described as a large trading mart, and a seat of cotton manufacture. Nepotism and trial by ordeal were touched upon. Mention was made of a stone pillar erected on the beach at Calicut in 1408. Nothing appeared to be known of such a pillar by any member present at the meeting. Aden was described as possessing a military force of seven or eight thousand men, which made it feared and respected by its neighbours. This was in 1422. The traveller, after describing the dress of the ruler and people, and giving a list of the fruits to be obtained there, gave a most accurate description of the zebra, the giraffe, and the Aden sheep. It is evident that intercourse between China, India, and Arabia was somewhat extensive at this period. — A discussion followed, in which Dr. Codrington, Mr. Walhouse, Mr. Baynes, and Dr. Gaster took part.

FINE ART.

OBITUARY.

LORD LEIGHTON.

IT is not an easy task to respond to the request of the editor of the ACADEMY, and to furnish to a weekly paper—when the large dailies have already had their say—some slight record or impression of a great painter and a great Academic President, whose character and the character of whose work have both impressed themselves so deeply upon the art-life of the day. The time for the fulfilment of that invidious, yet some day necessary, task, the "placing" of Lord Leighton in what may appear to be his proper rack in English painting and design, has not yet come; and the time has gone already for expressing, with the fulness of emotion natural to the first hours of a profound and general mourning, the sense of the loss that has been suffered. Moreover, those biographical details which are at the disposal of writers have already been made public; and it would be but to tell a twice-told tale did we recount again the incidents of an artistic career often eminently triumphant, and hardly once chequered by absolute failure. A few essential things—and these alone—shall be pointed out, and in the indication of them it will be vain even to endeavour to be novel.

A word, then, first for Leighton as an artist; and a word afterwards for him as a man and leader of men. His successes began early, with the "Procession of Cimabue"; and while he was only a middle-aged man he was proclaimed old-fashioned by striplings, who brought from the studios of Paris some modern knowledge of "values" and a devotion to the "square touch," which yet has not resulted in making them the accepted successors of Velasquez. The artistic estimate formed of Leighton at the various stages

of his career was a consequence, in part, of the artistic conditions of the respective periods. When, save in Maclise and Mulready, fine draughtsmanship was rare, the draughtsmanship of Leighton was able to gain him yet greater commendation for that particular quality than he could have asked or expected to-day; and when, save in William Etty, and it may be in Paul Falconer Poole, excellence and affluence of colour were rare possessions in English painting, the colouring of Leighton, whose first works were shown when one at least of these men was yet at work, permitted him to wield a fascination which was in any case unusual. And if in later years, without perceptible declension on his own part, the art of Leighton won scantier approval, that was partly because the noisy and cocksure opponents of his particular practice had persuaded themselves—and a few of the weaker brethren along with themselves—that the greatest and most characteristic quality of Leighton's art, the noble deliberation and intricate completeness of its design, was a quality which could well be dispensed with, if we got, instead of design or beauty at all, the vulgar verisimilitude of the photographed fragment.

As a painter, Leighton, of course, had his defects or deficiencies, which it needs no ingenuity to point out. The texture of his flesh was sometimes porcelain-like; its hues were at times leathery. The type of man he was fondest of was, at least, not the most virile; the type of woman, though endowed with a luxurious beauty, may have been at the best but sedative—she was oriental; she was uninspiring. But the draughtsmanship was never petty nor wanting in decisiveness; the effect was always decorative; the modelling was accustomed to be nobly sculptural; and, above all, the sense of design was unfailing and dominant. In the larger work of Leighton he was a magnificent decorator. In the smaller, if perchance it was a sketch from nature in the South, or a first thought (which the South inspired) for an important composition, he attained not only the qualities which I have just praised him for, but, to boot, a noble balance of colour, the full and the impulsive employment of a Venetian palette. And never, whether he succeeded most or least, had his art any symptom of the commonplace. Where he succeeded least, he fell short of triumph only because of the dignity and range of his endeavour. He would be classical now, and now romantic, but he never would be ordinary.

As a President of the Royal Academy, those even who liked his work not at all—those, for instance, who ignorantly boast that it has nothing to say to them—admit his pre-eminence. He was the immediate successor of an agreeable man of the world, whose social qualifications Leighton immediately equalled, and whose width of artistic sympathies he immediately surpassed. But those virtues of Lord Leighton which fitted him so greatly for the fulfilment of official functions are known at present to everybody, and need not for a moment be insisted on. It has long, indeed, been matter of everyday report that he was diligent in business, of unvarying and stately courtesy, having immunity from jealousies—as every artist, in whatever art must have, if his soul is set upon excellence in his pursuit—and being extraordinarily helpful, with counsel and with money, to those whose deserts brought them at all within the range of his legitimate concern. That he was, besides all this, a distinguished and worthy courtier; something of a diplomatist, if need were; a linguist wholly exceptional, not so much for actual dry knowledge of the foreign tongues, as for the elegance with which he employed them; an orator, of swelling period and appropriate ornament; a writer and critic, versed thoroughly in the important subject-matter of his discourse—that he was all these things,

besides the rest, is likewise known. And when these things have been enumerated, there remains still to be remembered that he was kind and just in action, and that scarcely second to his desire for excellent accomplishment in the art he was so happy in practising, came his fervent wish for the general advance of the members of his profession, and his laborious, often unrewarded, effort for the growth of artistic appreciation among a public curiously insensitive—as much in painting as in literature—to the dictates of high taste and to the charm of technical achievement.

FREDERICK WEDMORE.

CORRESPONDENCE.

EXCAVATIONS IN CYPRUS.

Magdalen College, Oxford: Jan. 25, 1896.

The report which appeared in the ACADEMY of January 11 [As there stated, this report was quoted from the *Times*—Ed. ACADEMY] of the British Museum's excavations in Cyprus contains a series of remarkable statements, which seem partly to assume, partly to advocate, a chronology of Mykenesian civilisation which is open to serious question.

To describe a gem, engraved in the style of the Vaphio gold cups, as "possibly as late as 700 B.C." is simply to throw to the winds everything which is known about the succession of styles, either in Greece itself or in the Levant, on the evidence of the present form of one gem in soft stone, which is in any case unique, which seems to have been re-shaped, and which is characteristic, not of 700 B.C., but of a period so much later as to be admittedly out of the question. But for the fact that it was found inside a tomb which contained Mykenesian vases, one would say, without hesitation, that the gem had been picked up and trimmed down by a Hellenistic or Roman jeweller, so as to fit a ring of his own making.

There is no reason to doubt the late date (XXVIth Dynasty, or possibly later) of the sard-scarab with the name (or is it the effigy?) of Khonsu. Note in passing that "competent authorities" have hesitated as to the identification. But how does it come about that one gem of this class occurs in a Mykenesian tomb, whereas the numerous others which are reported from Cyprus are all from tombs of an entirely different character, mature "geometrical" tombs, which are on every ground clearly assignable to this same seventh century, but from which has disappeared every trace of the Mykenesian tradition which influences the earlier Geometrical style in Cyprus, and points to a long interval between the tombs with sard-scarabs and the tombs of Mykenesian age?

Further, in face of the consensus of evidence as to the succession of styles in Cyprus, it is inconceivable that no seventh-century Cypriote pottery or fibulae (which are quite clearly recognisable) should have been found in the Mykenesian tombs at Kurion (where there is a large and characteristic seventh-century necropolis on a distinct site), if the Mykenesian tombs are really of that date. And again, if Mykenesian pottery of Ialysian types was imported into Cyprus in the seventh century, why are there no Rhodian vases of the recognised seventh-century style along with them? Such vases occur, though rarely, in Cypriote tombs, but always with Cypriote Geometrical pottery, not with hand-made "pre-Phoenician" vessels as in this instance.

For the report states that associated with the Mykenesian vases was "a considerable quantity of rude and primitive pottery, such as is found in Cypriote tombs of the pre-Phoenician period." Now these "hand-made" vases absolutely disappear, on all other known sites in Cyprus, before the wheel-made Geometrical style with Mykenesian traditions, and therefore

"post-Mykenesian," becomes established; and we have seen that even this takes place long before the introduction of sard-scarabs.

Further, if this rude pottery is "pre-Phoenician," as the report assumes, and if the large kraters with quasi-Mykenesian pictorial decoration are, as is therein stated, only found on "pre-Phoenician" sites, these Mykenesian tombs themselves must be "pre-Phoenician"; and in that case how can they be of the eighth, much more of the seventh, century? For Phoenician influence can be dated with certainty in Cyprus as early as 850 or 900 B.C. Therefore, either the style of the kraters—obviously transitional from Mykenesian to Geometrical, and therefore transitory—persisted through several centuries; or else the Phoenician dates are wrong, and there were no Phoenicians in Cyprus till after 650 B.C. Both conclusions are absurd.

The late date of the "Phoenician cylinder" mentioned in the report might be contested, but the cylinder falls into the same category as the sard-scarab. Without throwing doubt on the observations of those in charge of the excavations, so far as they go, we may fairly ask whether they, or what is more important, whether the native workmen—who are experts in such matters—saw any sign that the sard-scarab or the cylinder-tomb had been re-entered in antiquity. Tomb robbery, to say nothing of subsequent burials in early tombs, can be traced in almost every period in Cyprus; with the result that individual finds have even less value there than they may sometimes be allowed elsewhere.

We must, of course, await the full particulars of the state of these tombs when opened, and of the disposition of their contents, which should be forthcoming before long. But we may fairly protest meanwhile against the assumption, in a semi-official memorandum, of the truth of a chronology which has never been seriously maintained, and is controverted by the great majority of the facts.

JOHN L. MYRES.

NOTES ON ART AND ARCHAEOLOGY.

MR. LESLIE STEPHEN has been appointed a trustee of the National Portrait Gallery.

THE winter exhibition at the Grafton Galleries, consisting mainly of pictures of the Barbizon school, will open next week. Other exhibitions are: examples of Mr. Hubert Herkomer's "new black and white art," at the Fine Art Society's; water-colour drawings, at Messrs. Arthur Tooth & Sons'; the pictures and designs submitted for prizes offered by Messrs. C. W. Faulkner & Co., at the Royal Institute.

THE evening discourse at the Royal Institution next Friday will be delivered by the Hon. John Collier, on "Portrait Painting in its Historical Aspects."

IN connexion with the London Ethical Society, a lecture will be delivered to-morrow (Sunday) evening, at Essex Hall, Strand, by Mr. D. G. McColl on "Impressionism, or the Logic of Modern Painting."

IT has been resolved by the students of the Slade School of Art to issue a new quarterly, entitled the *Quarto*, the first number of which will appear shortly. Contributions have already been promised by the following artists and authors: The late Lord Leighton, Prof. Fred. Brown, Dr. John Todhunter, Mr. Joseph Pennell, Mr. George Frampton, Mr. Gleeson White, M. Alphonse Legros, Mr. J. Baptiste Calkin, Mr. P. Wilson Steer, Miss Netta Syrett, Mr. W. W. Russell, M. E. Grasset, Mr. John Payne, Mr. Percy Hemingway, Mr. William Strang, Mr. George Clausen, Mr. Joseph S.

Ward, Mr. John da Costa, Mr. Henry Tonks, Mr. G. F. Watts, Miss Evelyn Sharp, Mr. J. Pryde, Mr. E. F. Strange, Mr. G. P. Jacob Hood, Mr. Will Rothenstein, Miss A. Woodward, Mr. Arthur Thomson, Mr. H. Campbell, Mr. Harrington Mann. A "Holy Family," by Andrea del Sarto (by the permission of Mr. Leopold de Rothschild), will be produced in photogravure as the frontispiece of the first number. There will also be issued a collectors' edition of twenty copies, bound in vellum, and printed on Japanese paper; with each copy will be given a small original autograph sketch by one of the contributors—no two will be alike; and also an original etching by Mr. William Strang. The work will be printed and published by Messrs. J. S. Virtue & Co.

THE following pictures, purchased for the National Gallery from the Scarpa collection, sold at Milan in November last, have now been placed in Room No. IX.: "The Saviour rising from the Tomb," by Gaudenzio Ferrari; and "The Walk to Emmaus," by Lelio Orsi, called Lelio di Novellara. Also a "Landscape, with View of Oxford," by R. Ladbroke, purchased out of the Lewis Fund, has been placed in Room XX.

THE late Carlo Giuliano, of Piccadilly, has bequeathed to the South Kensington Museum a very valuable collection of jewellery, consisting for the most part of gold ornaments, decorated with minute granulations after the Greek and Etruscan fashion. One of the necklaces has fifty-two amphora-shaped pendants, and is most delicately enriched with no less than 157,580 tiny gold granules. There are also some examples of enamelled jewellery—notably two flower necklaces, further ornamented with pearls and brilliants. Messrs. C. and A. Giuliano, the sons of the late Carlo Giuliano, have generously added to their father's bequest not only a beautiful crystal case, but also a small reproduction in gilded bronze of the statuette of Victory found at Pompeii, and now in the Museo Nazionale at Naples. These admirable specimens of the goldsmith's and jeweller's art are provisionally exhibited in a separate case in the South Court of the South Kensington Museum.

MUSIC.

OBITUARY.

SIR JOSEPH BARNBY.

WITHIN a short space of time two prominent musicians have been suddenly called away from spheres of activity. When the summons to depart came, Sir C. Hallé had attained to a ripe old age; Sir J. Barnby, on the other hand, was still in the prime of life. It sometimes happens that distinguished men are dead to the world long ere they quit it—that after years of storm and stress they should enjoy a short period of calm repose seems reasonable enough; yet for those who are earnest workers a sudden death, however tragic it may appear, is surely the best.

Sir J. Barnby will long be remembered for his useful work at Eton College, and for the energy and ability with which he formed and maintained a choir, the fame of which became world-wide. Choral works of any importance by English composers were always granted a hearing at the Albert Hall Concerts. Though somewhat conservative in his tastes, Sir Joseph was an admirer of Wagner, and the two concert performances which he gave of the "Parsifal" music in 1884 deserve special record. His tenure of office as Principal of the Guildhall School of Music was only a brief one. He seemed, however, the right man in the right place: he was firm, yet courteous. As a musician, he was modest; as a man, true-hearted.

J. S. S.

MUSICAL PUBLICATIONS.

Helpful Papers for Harmony Students. By H. C. Banister. (William Rider & Son.)

THE writer of this little book has had many years' experience in teaching harmony. He therefore knows points likely to perplex students, and errors into which they are prone to fall; and he is able to offer many a wise hint and caution. The book has, however, a wider significance. Mr. Banister does not intend it to be a text-book of harmony; but by touching on various matters concerning which there is diversity of opinion among theorists, he expounds, and occasionally criticises, the various views, and thus widens the knowledge of students, and helps to render that knowledge more intelligent. There are various theories of harmony, and to a beginner such a comparative study would prove perplexing; if, however, he has carefully followed the teachings of any one school, the reading of Mr. Banister will prove both a pleasure and a profit. The result of conflicting systems has had its bad effect on examination papers; and our author gives instances in which questions set are capable of different answers, and are even calculated to mislead a candidate. In one place he refers to "cramming, the craze of the present day." Cramming may in certain cases be necessary, but it is a poor way of learning; knowledge quickly acquired is quickly lost. The volume under notice does not in any way pander to that craze. In the fourth chapter Mr. Banister recommends students to "be submissive to rules given to guide and curb them." Further on he tells us also that books and rules "have no authority over matured musicians." Intelligent students, however—and these only concern us for the moment—should not be too "submissive," but try and understand the reason of rules. Again, as it seems to us, rules, if sound, should have authority even over matured musicians: the rules that musicians of genius have set at naught have, in most cases, been those to which pedantic teachers and servile scholars had given unsubstantial authority.

Dictionary of British Musicians. By Frederick J. Crowest. (Jarrold.) Many readers pass over the preface of a book; and we recommend those who do not wish to entertain too harsh an opinion of the volume under notice to do likewise. For purposes of criticism, however, a preface must be taken into consideration. The compiler prides himself on having produced "a distinctly accurate book," and one "up-to-date." It is, however, scarcely accurate to mention Mr. H. F. Frost as "organist of the Chapel Royal, Savoy," from which post he withdrew several years ago; while Dr. Stainer is correctly described as "late organist of St. Paul's Cathedral." Again, Prof. Prout is mentioned as "musical critic of the *Athenæum*." This elliptical form of expression might perhaps be pardoned in a dictionary so compressed; but when we find C. L. Gruneison described in a similar manner, and no mention of his death, the result is confusing. Of J. Joule, although his death is mentioned, we are further informed that he "was" critic of the *Manchester Courier*. There is a lack of completeness about some of the information. Three of Arabella Goddard's teachers are given, but not the principal one—Mr. J. W. Davison; the death of Sir W. Cusins is not entered; and Mr. Fuller Maitland is vaguely described as "Author of Schumann," &c. We miss, among others, the names of Mr. A. Hervey, the well-known composer and critic, and of Mr. L. Borwick, our rising pianist. Once more, why have some names been treated with undue brevity, others with undue fulness? Dr. C. H. Parry is merely an "English composer," Dr. C. A. Macfarren a "composer of many works of the first order," Dr. A. C. Mackenzie a "Scottish composer," but Mr. Hamish MacCunn a "Scottish composer of great talent."

MUSIC NOTES.

THE programme of Mr. Henschel's fifth concert last week included two works by Beethoven, belonging to his so-called second period. The first was the Concerto for pianoforte, violin, and pianoforte with orchestra (Op. 56); the second, the C minor Symphony. The latter is regarded by all musicians as one of the most powerful manifestations of the composer's genius; by some, as the most powerful. The Concerto, on the other hand, although it bears distinct traces of the master's hand, not to speak of themes reminiscent of important compositions which occupied his attention at the time in which it was written, is on a far lower level; the workmanship is excellent, but the music lacks, for the most part, inspiration. The very idea of a Concerto with three solo instruments does not seem a happy one; it creates division rather than concentration of interest. The work was probably a *pièce d'occasion*, and it is now seldom given. The performers, Messrs. Borwick, Arbos, and Paul Ludwig deserve commendation. Mme. Marie Duma sang the Scena and Aria from "Fidelio" with earnestness and intelligence. The Symphony, under Mr. Henschel's direction, was well performed; yet the conductor did not reveal the full power of the music; the slow movement received the best interpretation.

MR. MARK HAMBURG, who appeared four or five seasons ago as Max Hambourg, gave a pianoforte recital at St. James's Hall on Tuesday afternoon. He is still young, and bids fair to take rank among the greatest pianists. He has a sympathetic touch and remarkable execution. Of the latter he gave proof in the Bach-Tausig Toccata and Fugue in D minor, and of both in some difficult variations by J. Raff, also in show pieces by Leschetizky, and a Liszt Rhapsodie. Of Beethoven's Sonata in E flat (Op. 31, No. 3) an intelligent reading was given; yet, on the whole, the Allegro lacked breadth, the Scherzo lightness, and the Menuetto grace. The "Faschingschwank" of Schumann also presented points for criticism. The shortcomings in the interpretation of these two works must not, however, be too strongly emphasised; at a first appearance a pianist, for evident reasons, is seldom at his best. Mr. Mark Hambourg has announced a second recital, at which he will perform works that will fully test all his powers; among these are Bach's Fantaisie Chromatique et Fugue, Schumann's great Fantasia in C (Op. 17), and some Chopin Études.

THREE concerts are announced at the Queen's Hall, on April 28, May 14, and June 11, under the conductorship of Mr. Felix Mottl. Mr. Eugen d'Albert will appear at the first, and perform Beethoven's Concerto in E flat (Op. 73). A curiosity in the programme is Beethoven's "Wellington's Sieg," or "The Battle of Vittoria" (Op. 91). The second and third concerts will be devoted to Wagner, the programmes containing important excerpts from the four sections of the "Ring des Nibelungen."

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